THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Parting.

Ye have mark'd the sun as he sinks to rest,
His couch in a cloud-built pile,
Cast a ling'ring look from the gorgeous west;
His parting glance is a smile.
But when poor mortal is doom'd to roam,
And the hour of parting 's near,
He flings one glance o'er his childhood's home,
That look is dim with a tear.

Ye have heard the bird at the sere-leaf time,
Ere he leaves the chilly north,
For a summer home, in a southern clime,
One merry song warble forth;
But as we turn from the loved away,
Our sad hearts heavily throb,
And the gushing notes of the parting lay
Are lost in a bursting sob.

Oh, bright is the sun's last lingering ray!
He knows at the morrow's birth,
He shall welcome once more the glorious day,
And scatter his smiles o'er earth.
Oh, gay is the pilgrim-bird's farewell song!
For hardly is hush'd that strain,
When with daring heart, and a pinion strong,
He flits to the north again.

But when the cherish'd in friendship sever,
A fear o'er the spirit steals,
That they then parting, must part for ever,
And the brain grows sick, and reels;
A fear lest the heart of the loved grow cold,
Or the dirge and funeral knell,
Sigh over fair forms in the shroud's damp fold;
And hence ever sad "farewell."

Yet when the pilgrim of faith must leave
The spot where his soul is bound,
Oh, bright as the glance of a radiant eve!
He will gaze on all around;
And brothers in Christ then gathering near,
Though his calm eye waxeth dim,
From his pallid lips with joy shall hear,
Sounds soft as a seraph's hymn.

Let him pass away when his course is done,
To pleasures without alloy,
Like the southern bird, and the summer sun,
With a song and smile of joy!
For he goes, like that summer sun, to shine
In a brighter, purer day,
Or the southern bird, with his song divine,
To waken a holier lay.

B. D. W.

Cambridge, August 13.

THE CHURCHMAN.

From the British Magazine.

THE DARK AGES.

(Concluded from page 924.)

Let us, however, proceed to another case. Robertson goes on to say—

"Lupus, Abbot of Ferrieres, in a letter to the Pope, A. D. 855, beseeches him to send him a copy of Cicero de Oratore, and Quintilian's Institutions. 'For,' says he, 'although we have parts of those books, there is no complete copy of them in all France.'—*Murat. Antiq.* v. iii. p. 835."

The plain matter of fact is, that two monks, named Adulphus and Acaricus, having resolved on a pilgrimage, the Abbot took the opportunity of sending to Rome what was in fact a letter of introduction as it respected them, a tender of his own humble service to the Pope, and a request that his Holiness would lend him some books, in order that he might have them copied for the library of his monastery. From the part of the letter which relates to this latter point, it appears, in the first place, that Lupus says nothing about "all France;" though here, I confess, that Robertson seems to have been misled by Muratori, who, after quoting a part of the letter, says, "Hæc Lupus, in cujus verbis non solum animadvertere possumus codicum raritatem, quum supra memoratos *universa Gallia* suppeditare Lupo non posset, iique *in tam remota regione* quærendi essent, sed, &c." Lupus, however, only says, of certain works of Cicero and Quintilian, "*We* have parts, but desire through you to obtain the whole; and by "we," he obviously meant his own monastery. Why Robertson did not mention that the request included Donatus on Terence, I do not know; but what he says of "all France"—though obviously a very exaggerated translation of *nostris regionibus*, considering the state of things in those days—applies *not* to the books which Robertson mentions, but to the Commentaries of Jerome on Jeremiah, from the sixth book to the end.

Now as to the Abbot's not having a complete copy of these books of Cicero and Quintilian, and his preferring, as he had so good an opportunity, to borrow a volume of no great bulk which he knew to contain all that he wanted *from Rome*, to sending about in his own country, even if that had been equally easy, or even practicable; and indeed, generally, as to the sort of half-contraband trade which was carried on about the classics by the more learned ecclesiastics of those days—as to this point, which is not uninteresting when viewed in connection with our subject, I hope to speak more fully elsewhere; here it is only worth while to notice that, according to the Abbot Lupus, the Commentaries of Jerome on Jeremiah, from the sixth book to the end, were not to be found "in regionibus nostris;" and whether we interpret this to mean what a modern reader would understand by "all France," or restrict it to more reasonable limits, it was still a very broad assertion. Might not the Abbot be mistaken as to the fact? With all due respect for the Abbot of Ferrieres, and on some grounds he deserved not a little, are we bound to believe that he knew of *all* the books "in regionibus nostris," whatever we may suppose that phrase to mean? Robertson elsewhere† says, "Many proofs occur in history of the little intercourse between nations during the middle ages;" and it is rather a singular coincidence that he states in proof of this. "Even so late as the beginning of the twelfth century, the monks of *Ferrieres*, in the diocese of Sens, did not know that there was such a city as Tournay in Flanders; and the monks of St. Martin, of Tournay, were equally unacquainted with the situation of Ferrieres. A transaction in which they were both concerned made it necessary for them to have some intercourse. The mutual interest of both monasteries prompted each to find out the situation of the other. After a long search, which is particularly described, the discovery was made by accident.—Herimannus Abbas de Restauratione St. Martini Tornacensis ap. Dach. Spicel. vol. xii. p. 400." I am induced to make this extract, not only because it states what is, under proper and reasonable limitations, an acknowledged truth, and one which it is very necessary to bear in mind, but because it incidentally furnishes another instance of what I hope it is true, as well as charitable, to call the extreme carelessness with which Robertson quoted. No doubt monks situated at places as far distant, and as little connected, as Ferrieres and Tournay were not likely to know much about each other; but the view which Robertson gives of the matter is quite erroneous. It would occupy too much space to show this in detail; but I must just observe, that so far from its appearing that the monks of Ferrieres did not know that there was such a city as Tournay, (which is indeed a supposition altogether absurd, especially as the conversation between the two monks which brought about an understanding and intercourse between the monasteries took place at Courtray, and he of Ferrieres must have passed comparatively near to Tournay to get there, as any body may see by the map,) it is perfectly clear from Heriman's account, that they did know of the existence of Tournay; and that the place which they did not know, and could not find, was a certain monastery of St. Martin, at Tournay. They had in their possession old documents relating to it, but of the place itself they could learn nothing—and why? simply because there was no such place; it had ceased to exist for some centuries, insomuch that some, perhaps most people, disputed whether it had ever existed at all. The monks of Ferrieres had no interest (but rather the contrary) in finding out the place, but they had some curiosity on the subject; and when one of them accidentally met with a monk, who told him that he belonged to the monastery of St. Martin, at Tournay, he was surprised, and asked him where in the world it was, for they had never been able to find it. It did not appear strange to the monk of Tournay (and it will not seem strange to any reflecting person) that the monks of Ferrieres should not have heard how Master Odo and his clerks had settled down on the old foundation, (like Bonus and his uncle at Pisa,) and dragged on about twenty years of miserable poverty and obscurity, in founding what afterward became most eminently a "monastery of considerable note," and therefore he answered that it was quite a recent foundation; and he seems not to have known, or not to have cared, about its claim to antiquity, or to have made any further inquiries when the monk of Ferrieres told him that they had documents relating to its former existence. When, however, he returned, and related to his brethren what he had heard, they lost no time in sending to Courtray for further information; but the monk of Ferrieres was gone, and certainly they did not know how to follow him.

How Heriman hunted for the abbot, and found him at the Council of Rheims, and how he followed him, by his direction, to Ferrieres, and then found that he had changed his mind as to parting with the documents, or giving information on the subject, from fear, as it seemed, of giving offence to one or more of his neighbors, by setting on foot a claim to property which was supposed to belong to St. Martin's, at Tournay, but which had got into other hands; these and many curious and interesting particulars, the reader may find in Heriman's own account of the matter to which Robertson refers, but they would be out of place here. I quote the statement, as I have already said, not to question so notorious a fact as that intercourse between distant places was comparatively small at that period, and attended with difficulties unknown in these days, but to show the carelessness with which Robertson quoted, and the inconsistency with which he argued. If the monks of Ferrieres in the twelfth century did not know that there was such a city as Tournay, are we to suppose that an abbot of Ferrieres, more than two centuries and a half before, was competent to say that any given book was not to be found in all France? Might not a copy of "Jerome's Commentaries on Jeremiah" lurk somewhere *in regionibus nostris* unknown to Abbot Lupus? I am not playing the skeptic or the advocate. I feel authorized to throw out this doubt, because I hope to show, in its proper place, that there actually was, during the life of Abbot Lupus, a copy of that work in the library of the monastery of St. Riquier, near Abbeville; and though I do not at present recollect another, yet I should be much surprised to find that it was the only one in France.

My own feelings with regard to this letter of Lupus are much like those expressed by Fleury respecting another of his epistles. After having said, that "Dans un autre lettre il prie un ami de lui apporter les guerres de Catalina et le Jugurtha de Salluste, et les Verrines de Ciceron," he adds, "C'est la curiosité de ces sàvans abbez, et le travail de leur moines, qui nous ont conservé les livres de la bonne antiquité ecclesiastique et prophane."* Indeed, when Robertson had Muratori before him, and adopted that part of his remarks on Lupus which I have already extracted, I wish he had also attended to what Muratori proceeded to say. After remarking on the scarcity of books in the terms which I have quoted, and on the assurance of the Abbot in asking that such treasures should be exposed to the perils of such a journey, Muratori says, "*Potius tamen hinc discendum nobis*, quamplurimas iis ipsis monachis habendas esse gratias, quum ferme eorum tantummodo cura, quidquid librorum veterum superest, nos habeamus; et majores quidem nostros excusatione dignos, si plura in literis excolendis non præstitere; nos vero indignos, qui in tanta librorum copia adhuc desides et indocti esse pergimus."†

† In a note [FF.] No. XIX., p. 235.

* Tom. x. p. 609.

† [The following passages from the letters of Gerbert, afterward created pope in A. D. 998, by the name of Silvester II., may afford some confirmation and illustration to the very interesting and valuable paper in the text. He was abbot of Bobbio during part of the time when they were written. In his 130th letter, to Rainald, a monk, written long before his elevation, he says, "I entreat you to render me one service, which you can do without danger or injury to yourself, and which will bind me most closely to you. *You know with what zeal I seek for copies of books from all quarters; and you know how many writers there are every where, both in the cities and the country parts of Italy.* I entreat you then, that *without any other persons knowing it*, and at your own cost, transcripts be made for me of M. Manilius de Astrologia, Victorinus de Rhetorica, Demosthenes Ophthalmicus." (This is explained by another letter.) "I promise you most faithfully that this kind service shall be kept in sacred secresy, and that whatever you lay out I will pay you to the full, according to your accounts, and whenever you require it." In letter 123 he writes to Thietmar of Mayence, for a part of one of the works of Boetius, which was wanting in his copy. In letter 9, to the Abbot Giselbert, he writes respecting deficiencies at the end of his MS. of the oration of Cicero, "Pro Rege Dejotaro," and at the beginning of a treatise of Demosthenes the philosopher, called "*Ophthalmicus*." In letter 8, to the Archbishop of Rheims, he requests that prelate to borrow for him, from Azo, an abbot, a copy of Cæsar. In return, he promises to communicate whatever literary treasures he had, especially eight volumes of Boetius on astrology, some very beautiful geometrical figures, and other things not less to be admired. In letter 7, he requests a friend (Airard) to attend to other business of the same kind,—the correction, as it would seem, of a MS. of Pliny, (*Plinius emandetur*,) and the transcribing MSS. (not named) which were kept at two different places. Again, in letter 44, to Egbert, the Abbot of Tours, he mentions his own diligent study of philosophy and of the arts of eloquence, and states, that with a view to them, he had been very busy in collecting a library; that he had been paying for a long time transcribers at Rome, and other parts of Italy, in Germany and Belgium, and buying copies of authors at great expense, by the aid of friends in his own country. He then goes on to beg the abbot to assist him in the same pursuit in *his* country; adding, that he gives a list, at the end of his letter, of the works which he wishes transcribed, (unfortunately lost, or not printed,) and will supply parchment, and other necessary costs, at the Abbot's demand. In many other letters he mentions his own works on rhetoric, arithmetic, and his completion of a sphere. But if in the tenth century we find the work of transcribing so common, that there were writers every where, in the cities and country places in Italy, and, as it would seem from other letters, no difficulty in finding them elsewhere, if the collection of a library was so great a matter, that many were ready to assist, surely matters were far different from our common notions.—Ed.]

From the Episcopal Recorder.

BISHOP HOPKINS AND THE TEMPERANCE SOCIETY.

We consider the arguments of Bishop Hopkins without the foundation and strength which, to make amends for the deleterious result certain to flow from them, they ought to have. Not one of them professes to arise from any actual injury which the Temperance Society has produced; but only from defects which are seen or are imagined in its constitution. It is not pretended that the Society has accomplished no good; that it has not rescued the estates, reformed the habits, restored the happiness, and saved the souls of men. No—all this is allowed, and the evil complained of, the whole evil, for which Christians must be warned against the Society, for which it should be dissolved, and against which the labored publication of Bishop Hopkins is directed, amounts simply to this—that though the Temperance Society has done much good, it has not done it upon right principles, nor in a right way. The arguments presented by the Bishop we propose in a few words to examine.

His first objection is, 'That the Temperance Society is based not on religious, but on worldly principles.' This objection he exhibits in the following manner. 'The Temperance Society simply demands a written pledge of abstinence from ardent spirits, as the simple condition of membership; from which, it results undeniably that in this Society the unbeliever is on an equal footing with the believer, the infidel with the Christian. How, then, can it be called a religious society when it asks no religion in its members? How can it be called a Christian society, when an avowed Atheist might be its president?' The whole principle upon which this objection is founded is, that it is wrong for a Christian to associate with any others for the promotion of an object, however excellent, unless they all avow their union with him upon his own motives and principles. The Bishop supposes the objection not to apply to mere associations for business or gain, as banks and insurance companies, because their object is not the moral benefit of men. But as 'the object of the Temperance Society is one of the branches of morality already provided for by religion itself, it cannot be consistently inculcated by Christians in any other manner than that which accords with Christian principles.' The exception which is here pointed out must be referred to before the objection itself is considered. According to the Bishop's view, the avowed *object* of an association is to determine whether it can be consistently encouraged by Christians. It is found *not* to be an association for the promotion of any 'of the branches of morality already provided for by religion itself,' then Christians may consistently engage in it. But as religion has provided for *all* the branches of morality, this exception will amount simply to a permission for Christians to engage in associations whose object is not a moral one; and to a prohibition of their union in any plan for moral benefit, unless those with whom they associate shall all concur to pursue this object upon Christian principles and with Christian motives. The exception seems indeed most singular that a Christian may unite with infidels and atheists to pursue the gain of this world consistently with his profession; but he cannot unite with them to do moral good to other men, without violating the principles by which he professes to be governed. We hesitate not to say that the Bishop's original objection to it is altogether weak and untenable; and it would be impossible to show, and absurd to attempt to show, that the moral character and excellence of the object was the circumstance which made the association inconsistent and improper for the Christian. But the original objection is not sound. It amounts to this. Ten men associate together in an agreement not to use, or to encourage the use of, intoxicating drink. This is a Temperance Society. Of these ten, some are Atheists, some are Deists, and some are Christians. One enters into it, because he has seen that intemperance produces poverty and suffering; another because he believes it to be the parent of multiplied vices;—another because it has laid the foundations of many and dreadful diseases;—another because he knows that it is a transgression of the command of God, and brings eternal ruin upon the souls of men. Now although the object of their association is acknowledged to be a most desirable and important one, and an inestimable benefit to man, if it can be attained; upon the Bishop's principle, it is not lawful for the Christian, whose whole life ought nevertheless to be spent in doing good to others, to enter into the association, until all the other individuals will agree to adopt his principles, and profess to be governed by his motives. He may immediately unite with these same ten men, to form a "bank" or an "insurance company" for personal gain, but he cannot unite with them in any scheme of avowed moral benefit to his fellow-men. The Bishop's principle goes further than this. He must maintain that it is not lawful for the Christian to pursue the object of temperance upon any other than the direct principles of religion. The peace, prosperity, and health of mankind, which on the one side are destroyed, and on the other are to be restored, cannot be allowed to move him, in his efforts to promote the reign of temperance; because all these are declared to be "worldly principles." The Bishop declares that "on this point, there is an irreconcileable hostility between the morality of the Christian, and the morality of the world. The Christian pursues morality as a part of his obedience to God: the worldling pursues it without any regard to the Divine authority, for the sake merely of its secular or worldly advantages. He further asks:

"Now, these being the principles of the Christian, is he at liberty to invite men to forsake vice or practise virtue on any other ground? Can he consistently encourage them to reform in their own strength, and help them to flatter themselves that they can do a good work without God? Can he assist in persuading men that temperance may be set up by itself, on pure worldly motives, without reference to religious principle, and suffer them to suppose that they are doing right when they submit to the force of public opinion, although they may be as far as ever from any reverence or regard for the Divine law? Can he enter into union with an effort which attempts to amend the world on the theory of the infidel philosopher, by attaining the temporal benefits of the virtue of temperance, without any connection with the plan on which the practice of all virtue is placed by the wisdom of Heaven?"

It must be undoubtedly answered that the Christian cannot do all this. But his engaging in the Temperance Society in no degree involves the necessity of doing it. His object is to do good to men, and this is the object of the Society. And if infidels unite with him in doing good to men, upon inferior motives, *his* great object still is, in doing good to men, to "glorify God in his body and spirit, which are his." But the Bishop's objection is not peculiar in its application to the Temperance Society. It applies with equal force to every other association for moral benefit to man, because *all* branches of morality are already provided for by religion. He cannot allow the union of infidels with him in a school or an orphan asylum,—in the distribution of the Scriptures, or the reform of prisons, or the support of Christian missions. If an infidel, anxious to improve a neighborhood, or even to gain personal popularity, would assist him in building a church, his aid must be refused, until his motives have become corrected. Nay, in all cases, the Christian must look away from the object which he *can* see, and examine the motives of those who associate with him, which he *cannot* see, before he can be allowed to unite with them. He must constitute himself the judge of their secret designs and feelings, before he can determine whether they may assist him in his plans of doing good. This principle makes him the accountable arbiter of the character of others, instead of the simple judge of his own motives and plans. The extent to which the Bishop's objection leads in an equal force of application, shows its want of just foundation. His exception, which covers all objects that are not branches of morality, so far from being allowable, would meet with a far stronger force from his own objection than even his unexcepted cases. And the simple answer to the whole may be, that "it is lawful to do good," even though they who assist us to do it, may have motives inferior to ours. And the saving of the souls, or the bodies, or the estates of men from the evils of intemperance, being in the very lowest of these positions, doing good to men, it is not only "consistent" for the Christian to engage in it, it is absolutely obligatory upon him, on his own principles, to do it.

The Bishop's second objection is, "that the Temperance Society" (in its proposed reformation of men) "begins with the conduct, while Christ begins with the heart." "Here, then, again we may see that the manner in which this new Society opposes vice, and seeks to establish virtue, is not only without Christ, but is rather in hostility to his word, and therefore we think that Christians, who understand this, cannot consistently engage in it." If we understand this objection, its principle is, that Christians, being bound according to the plan of the Gospel to urge upon all men the conversion of the heart, cannot consistently attempt to make any reformation merely in the outward conduct of men. This objection would apply with equal force to the preacher and to the parent, prohibiting in each relation any attempt to reform the conduct, or restrain the sins merely, of those severally committed to them. Does the Bishop act upon this principle? In regard to the Temperance Society, the objection is particularly inappropriate. When it is considered that whatever removes the external vices of men, removes just so many of the obstacles which prevent the conversion of their hearts; and that no vice is in its influence and operation a more universal and dreadful obstacle to the purifying of the heart, than intemperance; it will be seen that so far from the Temperance Society being "in hostility to the word of Christ," it is a most valuable and effectual instrument of preparing his way to the hearts of men. And this it is found to be in fact. The Christian, in promoting the plans of the Temperance Society, is doing more than he can do in almost any other method to promote the cause of the Gospel, and to prepare for the renovation of the hearts of men in holiness under its power. But if this were not the case, is the Christian indeed forbidden to seek or promote any other improvement of men, because he is required to seek the renewal of their hearts? Will the Bishop lay down the principle that, if a man is unconverted and sinful, it matters not whether he is intemperate or sober? Does he himself direct no effort in the instruction of men to any inferior point than the conversion of their hearts? We confess ourselves astonished at such an objection as this. God forbid that we should teach men that the reformation of their outward conduct was all that is required of them. But we cannot be indifferent to their external character, and consider it a matter of no importance. Our own experience shows clearly that the Gospel can prevail only as these dreadful vices of man are removed; and it is the Christian's duty to labor for their removal. If he can be the instrument of changing the hearts of men, he may well be thankful. If he cannot do this, let him thankfully do what he can toward accomplishing this most important end. When Cecil says of John Thornton, "His only question was 'May the miseries of man in any measure be removed or alleviated?'"—he gives an account of the real feeling of a Christian's heart in direct application to the present subject. Newton's remark of himself may be also well applied to the objection we are now considering, "I see in this world two heaps of human happiness and misery; now if I can take but the smallest bit from one heap and add to the other, I carry a point, and feel that I have done something." With such a spirit we are disposed to unite, and to encourage others to unite, in the promotion of the Temperance Society, even considered under the lowest aspect of the advantages flowing from it to mankind.

The Bishop's third objection is, "that if the Temperance Society should succeed to the extent of its anticipation it would be a triumph to infidelity." This strange position he thus illustrates:—

"God has sent his Gospel to bring men to repentance and to virtue. It has been in the world eighteen hundred years, and yet there is not a single sin which does not continue to infest humanity. But the Temperance Society promises, by the simple contrivance of a written pledge, given by men to each other, that the worst of all the vices—nay, the parent of all crime, shall be totally banished in one generation. Now if this boast could be made good by the success anticipated, it would demonstrate what the infidel has always been asserting, namely, that Christianity is not of God; for the application of this human pledge of abstinence would be found of absolute efficacy in rooting out what is called the worst of all the vices in one generation; whereas the motives presented by religion have not done it in eighteen centuries."

We are at a loss to perceive the force of this objection. Of the speedy reformation of the world, promised by the Temperance Society, we have no knowledge. To that sanguine prospect it is hardly necessary to direct attention. But is it unwarrantable for Christians to attempt the moral reformation of men now, because the Church, in eighteen centuries, has not entirely effected the object? The Church of Christ should have set up the Gospel, and circulated the Scriptures throughout the world. Because Christians have not done this heretofore, is it wrong for any to undertake to do it now? This seems to be the argument; that because others professing to act upon Christian principles, have been deficient in Christian duty, it is improper in us now to attempt to excel them. Who is to blame that the Gospel has not fully eradicated sin in eighteen centuries? If the men who have professed it, why is it sinful for their successors to go beyond them? That the Church has been lamentably deficient in duty, and is still so, in regard to the great object of the Temperance Society, none will more readily allow than we. But the duty of others to stand still and see the world ruined by vice, because the Church has chosen heretofore to do it, is a consequence which we shall hardly be led to draw from this admission. If infidelity is ever to triumph it will not be under the reign of temperance and virtue, but under the dominion and propagation of that spirit, which, by opposing efforts against sin, is actually covering the sin itself.

From the Gambier Observer.

ADDRESS FROM THE UNIVERSITY OF OXFORD, ENGLAND, TO THE PRESIDENT AND STUDENTS OF KENYON COLLEGE, OHIO.

The following communication will be read with lively interest by all who venerate the great literary and religious institutions of our parent land and Church, and rejoice in whatever exhibits an increasing disposition in the Christian disciples of the two countries, and especially those so nearly akin as the members of the two Episcopal Churches of England and America, to draw together, and commune one with another, as of one household of faith. One of the most remarkable features in the present remarkable growth of spiritual religion in the Church of England, is seen in the increase of a spirit of simple, docile, diligent, and determined devotedness to God among the residents at her two universities. At Cambridge, we learn it is much more generally seen, because there its progress has been of longer continuance. But in Oxford, the growth of decided spirituality of character and eagerness to serve God in the witnessing of the truth, is essentially of the same character, and is advancing in a very promising manner. In both institutions there is simplicity and purity of religious character among those who seem to have learned Christ in the spirit—a devotedness to the testimony of the Scripture—an implicitness of submission to the word of God, and a largeness of heart in reference to every object of Christian affection and zeal, which it were well if all Christians would imitate.

We have been informed by Bishop McIlvaine, that nothing could have been more unexpected than the receipt of the following most interesting address. His visit to Oxford was at a time when the university was almost vacant. The term had just expired. Besides about twenty heads of houses, professors and fellows, he had not an opportunity of meeting more than about thirty bachelors and under-graduates. With these last, his time was occupied without the least idea either of the address which ensued, or of the subscription of which it speaks. On the subject of pecuniary aid to Kenyon College, he does not know that he spoke to two persons in Oxford. So that besides the intrinsic interest of the address, it has the additional quality of being entirely spontaneous. It was received by mail, at Portsmouth, the night before the Bishop embarked, and probably would have been much longer in the list of names, had not the desire of getting it to him before he sailed, prevented further subscription. As it is, the whole document measures *fifteen feet*, and contains a representation from the under-graduates and bachelors of the following colleges:

St. Edmund Hall, New Inn Hall, Corpus Christi College, Oriel College, University College, Magdalen Hall, St. John's College, Christ Church, New College, Wadham College, Jesus College, Trinity College, Exeter College, Brazenose College, Queen's College, Merton College, Worcester College, Baliol College.

A suitable answer is now in progress from the theological students and under-graduates of Kenyon College and Theological Seminary of Ohio.

'*To the Right Rev. Charles P. McIlvaine, D. D., Bishop of Ohio, and President of Kenyon College, in the United States of America.*

Rt. Rev. Sir,—The undersigned, bachelors and under-graduates of the University of Oxford, have learned with cordial sympathy the objects of your mission to this country.

Ourselves participaters in the blessings of a university founded by the liberality and piety of our common ancestors, we cannot but take a deep interest in the progress of an institution, which, under circumstances of greater difficulty, is entering, in a distant land, on the same course of religious and useful learning. Nor is it forgotten by us that Kenyon College, no less than our own venerable university, is intimately connected with the Protestant Episcopal Church. We rejoice to know that its religious instruction is superintended by a branch of the Church of Christ, which we esteem it a privilege to greet as the daughter of our apostolic Establishment. And we reflect with the kindest feelings of Christian fellowship, that in one faith, one language, one form of expression, our brother students in Ohio and ourselves daily worship the God of our fathers.

With such sentiments, we are anxious to offer to you, Sir, and the members of Kenyon College, the assurance of a sympathy which, we trust, will not be unacceptable to them, by contributing toward the erection of the proposed theological college.

In requesting you to be the channel through which we may convey these feelings, we desire to join with them an expression of the respect and esteem with which we regard your own character as a theologian and a Christian bishop. Earnestly do we pray that it may please God to give you a prosperous journey to your native land; and long to preserve the blessings of your oversight to his Church, where, amidst the in-

creasing labors of your diocese, and the arduous struggle that is prepared for the members of the college over which you preside, we venture to hope that you and they will sometimes remember with pleasure, that "we have wished you good luck, ye that are of the house of the LORD."

We have the honor to remain, Right Rev. Sir, with every sentiment of esteem and respect, your attached and faithful servants.

Oxford, May 29th, 1835.'

The following communication of a more informal character was received by Bishop McIlvaine from the Rev. William Carus, Dean of Trinity College, Cambridge, just as he was about to leave London.

'*Trinity College, Cambridge, May 25th*, 1835.

My very dear Friend,—On your leaving England, to return to your arduous duties in Ohio; there are many here who wish to express to you the deep interest they feel in your welfare, and in the prosperity of your college and diocese. We desire particularly to cherish the feeling of our entire oneness with those churches in the United States, which the LORD has intrusted to your oversight. We would assure them through you of our affectionate sympathy and regard. We are attached to them not merely as Christians who love and serve the same LORD and Saviour, but as brethren descended from the same ancestors, who speak the same language, adopt the same articles and ritual, and acknowledge the same orders. We thank GOD also for his abundant mercy vouchsafed to them in the outpouring of his Holy Spirit; we rejoice for the revival among them of sound and fervent piety. We humbly pray that these great blessings may long be experienced by them, and that stimulated by their example to seek in the same spirit, we may ourselves in due season be visited with the same mercies; that our colleges may become "seminaries of sound learning and religious education;" and that our beloved Church may be yet more than ever a blessing and praise in our land. Retaining as we do, the most affectionate remembrance of your late visit to our university, and accompanying you with our best wishes in all your labors for the LORD, we cannot but request your prayers in return, that the LORD of the harvest may bless the good seed which he permitted you to sow here; and that many laborers may be sent out from the midst of us into the wide harvest of the world.

Thus may our respective countries be one in blessing, in labors, and in love; and animated henceforth with the only rivalry of holy zeal for the glory of our common LORD, may provoke one another to love and good works; and put forth all their energies in spreading the knowledge of the Redeemer's love.

Believe me, ever, my dear Friend,

Yours most respectfully in Christian bonds,

WILLIAM CARUS.

I hope to send you to-morrow a list of the names of the friends here who wish to unite with me in this little expression of our regard.

W. C.

NOTE.—"The Bishop's departure was sooner than his Cambridge friends anticipated, so that the names intended for him were not received."

THE ANNIHILATION OF THE CHURCH.

SATAN might thunder for ages against the walls of Zion, and they would stand immoveable; but there is danger from another source. The Perfectionists, of whom we have had occasion to speak, have not formed themselves into a distinct sect, but are scattered abroad through the various evangelical churches. These individuals believe church organization to be sinful, and in consequence of this belief are sowing the seeds of discord far and wide.

We have recently received from one of this character, a pamphlet, from which we make a few extracts.

Public Worship Condemned.

"How is the name and cause of CHRIST profaned in this day, under pretence of honoring and worshipping him, by assembling together to hear *preaching*, *attending prayer meetings*, and other usages now so common, and so much in vogue among empty professors, in which things they rest and boast themselves as the scribes and Pharisees did, in their usages and performances, in our Saviour's time! These empty, fashionable, and useless ways of carrying on religion have so blinded the eyes of both priests and people, that if they can only get a person to be baptized, join one of their sects, and frequent their numerous meetings, they make a boast of their work, and think they have done great service in the cause of religion, (like the scribes and Pharisees when they made a proselyte,) while at the same time it will bring gain to their quarters. * * * *

"The more they attend these now fashionable places of resort, *the more dark, blind and alienated from* GOD they become. * *

"What now is called outward and public worship, seems indeed the great stronghold of the adversary of men's souls, and by which they are held as with an iron grasp, and it is the last place he will choose to yield up."

Family Prayer Wicked.

"Not only what is called public worship, prayer meetings, &c., in this day, have become snares for the soul, but what is termed family prayer and saying grace, as now practised, are worse than useless, and but serve to make those who practise them think they are something, when they are nothing in the balance of the LORD's sanctuary. * * * *

"Notwithstanding this truth, how hard it will be for professors in this day to hear a testimony delivered *against their idols*, called public worship, prayer meetings, praying in families, saying grace, &c., things which may all be done without one particle of true religion. For these things are but as dumb idols in this day, or like the graven images."

The Priesthood should be Abolished.

"Let all professing Christians embrace the truth, that CHRIST is the *only, and sufficient* priest of the New Testament dispensation, and the inference is unavoidable, that all other priests are superfluous."

Laws and Disciplines are Useless.

"Now who will say that a worse state of society would arise from the overthrow of *human systems* in connection with a divine religion, when on their ruins is to be built every thing that is divine!"

But we have extracted enough. The Church must be on the alert, and meet these heresies on her threshold.—*Zion's Herald.*

OF all passions, there is none so extravagant and outrageous as that of anger; other passions solicit and mislead us, but this runs away with us by force, and hurries us as well to our own as to another's ruin; it falls many times upon the wrong person, and discharges itself upon the innocent instead of the guilty, and makes the most trivial offences to be capital, and punishes an inconsiderate word perhaps with fetters or death; it allows a man neither time nor means for defence, but judges a cause without hearing it, and admits of no medtation; it spares neither friend nor foe, but tears all to pieces, and casts human nature into a perpetual state of war.

IF I lie under the protection of Heaven, a poor cottage for retreat is of more worth than the most magnificent palace. Here I can enjoy the riches of content in the midst of an honest poverty; here undisturbed sleeps and undissembled joys do dwell; here I spend my days without cares, and my nights without groans; my innocency is my security and protection.

COMMUNICATIONS.

For the Churchman.

THE OLD PRAYER-BOOK.

A TRUE STORY.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in CHRIST JESUS.

2 Tim. i. 13.

IN the forests of Maine a missionary Prayer-book sought out and opened "the door" for a young man where the voice of the preacher had not penetrated. This silent messenger of good tidings told him of a Church of CHRIST, whose shepherds, like the prophets, took unto them two staves, "beauty and bands,* and fed the flock." He looked from the forest into the world. He saw the sheep wandering through all the mountains, and upon every high hill. They were fed by strange shepherds; they were "scattered and divided upon all the face of the earth;" they became a prey to the deceiver—"to all the beasts of the field where they were scattered." He saw that "the one staff, even beauty, was cut asunder," and the order of the flock of CHRIST destroyed by unseemly arrangements of the strange shepherds. And soon the other staff, "even bands, was cut asunder" also, "and the brotherhood was broken between Judah and Israel." But the young man escaped. He left the forest, and now, a burning and a shining light, he is set on a hill, and many are they that rejoice in his light.

Again the little missionary went forth by the side of the Word of GOD, and its still small voice was heard on the banks of the sea; heard even amid the loud and angry war of the ocean against a rocky coast. GOD was in the voice. Fifteen years rolled away, and another sheep has found the entrance into "*the fold*." The silent missionary pointed her footsteps to the door. How true, then, is the observation that next to the Bible and the living minister, the Book of Common Prayer, that work and consolation of good men and martyrs of the old time, is the best missionary. The truth of this remark will be further illustrated by the following narration of unadorned facts.

In the city of Providence, Rhode-Island, a lady was employed in the benevolent and delightful work of seeking after the lambs of CHRIST's flock, which having wandered from the still waters and green pastures of the heavenly Shepherd, into the wilderness of the world, were straying far away, and even perishing in the valley of the shadow of death. Many a little wanderer had she taken up in her arms, and brought back into the safe fold; and some of them we trust are now resting securely in the bosom of the good Shepherd, never more to wander and be lost. But among those who had most sorely tried her benevolent patience was a girl of twelve years, who had been sent again and again to the Sunday school, but apparently in vain, until at length even woman's kindness and patience were exhausted. Sarah was about to be abandoned to her fate, to be turned out into the streets, whence she came, a poor, ignorant, dirty little girl, without a friend to attempt the hopeless task of guiding her wayward and unwilling feet into the path of peace. But GOD had better things in store for her. Listen to the end, Sunday school teachers! Learn thence your duty to obey the Saviour in faith, leaving the event with him who gave the command. Another teacher in the Sunday school looked upon Sarah, and remembered the Master's injunction—"Feed my lambs." "Surely," she said, "for such as these the Sunday school was made. The rich and learned ask not our help. The poor and ignorant require instruction and aid; not the whole, but the sick, need the kind physician. I will take this forlorn little creature into my class; I will clothe her in more decent apparel, that she may become a fit companion for the other children under my care. I will teach her to read, that I may feed her mind with the word of GOD, which is the bread of life." And the promise was faithfully kept. After a year had elapsed, Sarah was found deserving of a Prayer-book, and a new one was given her, which was neatly covered, is still nicely kept, and is her frequent companion. A visible change took place in her appearance and character. The dirty little girl was soon transformed into the tidy young woman, and every article of dress bestowed by the kind teacher was accompanied by instructions in the use of the needle, given almost weekly at Sarah's home. From ignorance she made such advances in knowledge, that when the writer saw her, a few weeks ago, she was able to repeat, at one lesson in the Sunday school, a chapter from the New Testament. Her attendance at the daily free school was one of the first-fruits of the instruction imparted on the Lord's day. For nearly three years the benevolent teacher failed not to delight herself by almost weekly visits, silently observing the increase that GOD was granting to the seed thus sown in patience and faith. She withheld not her hand morning nor evening, and both this and that prospered:—

"Delightful work young souls to win,
And turn the rising race
From the deceitful paths of sin,
To seek their Saviour's face."

But what were the results in Sarah's home? How did her parents witness their daughter's improvement? Alas! although

"Within the hallow'd walls
Her wandering feet were brought,"

sore trials awaited her in the house of her friends. Her father declared with bitterness, that if Sarah *dared* go to church he would follow her thither, and when she timidly approved of the servant who ministered at the altar of GOD, and of the Gospel preached, he sarcastically remarked, "The minister is paid, and preaching is easy; who would not preach for pay?" "Dear Miss F.," she said, with tears, "I have not time at home for one good thought!" But though her example, thus far, seems to have produced no determined or measurable benefit *at home*, yet GOD was preparing "strength out of her weakness, and perfecting praise out of the mouth of babes." She had an uncle who had long followed the seas. He sailed from Providence as captain of a merchant vessel, and just before his departure, last year, Sarah was on a visit at the house of her aunt. She held in her hand that same *new Prayer-book* which her teacher had given her nearly a year before. The uncle was a worldly-minded man, and totally reckless of his soul, of GOD, and of his Church. He was unappalled by the terrors of the LORD, even when he went "down to the sea in ships, and did business on the great waters." But his wife was of another spirit. Many a prayer had she offered up for her husband. Many a year had she fitted him out and prayed silently that they might at last meet in the haven of eternal rest; for she sorrowed lest she should see his face on earth no more. Many a time in sadness, but in faith, had she put a Bible into his chest before his departure. But it pleased GOD not to employ her strong and wearisome efforts; but to choose rather the weakness of the child for his unconscious instrument; "for the foolishness of GOD is wiser than men," and his weakness stronger than our strength. Sarah was reading her precious Prayer-book in his presence, as he was preparing for sea. "Let me see that book," said the thoughtless man. It arrested his attention. He read it carefully a few moments, turned over the leaves, and said, "That's a good book, I wish I had one. If I had *that* book I would carry it with me." Sarah told him he might procure one for himself. "No, I'll not take that trouble," replied the still careless sailor, "I'll not buy one; but I'd take it for a gift." But Sarah was too earnest and persevering to be daunted by his coldness. The next morning, at six o'clock, she was found at the door of her kind instructress, begging a Prayer-book for her uncle. There was none to spare in the house. But her friend is not one to fear a little trouble. She sent to the family pew and obtained a copy already much used, which Sarah gave to the sailor. He took it, with the Bible by its side, in his chest. He sailed on the same day, which was that preceding Good Friday, 1834. During this voyage the Bible was not thrown into the fire as usual. He returned. He said nothing on the subject; but when the teacher inquired of Sarah, a year afterward, what had become of the *old Prayer-book*, she replied, "My uncle took it to sea. He said nothing to me about it, Miss. His mate told my aunt that he read that book every day. A man died on the passage, and before he was buried in the sea, my uncle took the old Prayer-book and read the burial service over him."

The next time he went to sea he took his book with him, and as the schooner Clarissa, in which he sailed, has not been heard of for many months, it is supposed he is lost, with the OLD PRAYER-BOOK.

To the Church.

My object in giving you this little narrative is to awaken your attention to the very important work of furnishing seamen with the Book of Common Prayer. The Church has therein provided forms of devotion peculiarly fitted for them, yet many, nay, most of our ships sail without a copy. Let every individual who reads this *sell or give to a sailor one Prayer-book*, even if it be but an old one, and what a vast amount of good might be accomplished.

* Zechariah xi. "Beauty" representing the harmony and order, and "bands" the union of the Church.

New-York, August 19th, 1835.

The Rev. Dr. ——, now in Philadelphia.

MY DEAR SIR,—You will pardon me for presuming to address you on a subject which perhaps has already occupied your own thoughts, and induced you to think of confining your views to other objects of more importance during your attendance at the General Convention in Philadelphia. I have often supposed that clergymen might facilitate the means of usefulness, and thereby promote the welfare of our Church more than they usually do, by *taking a little responsibility on themselves.* The apprehension of giving offence, or annoying their congregations by calls for aid for charitable or other purposes, I can imagine may often deter them; and perhaps there is something in this as regards the rich: but in religious matters, if any thing is to be done on a large and liberal scale, you must go to the poor, the friends of the Saviour—there you will find willing hearts and ready hands to promote the best interests of His kingdom; their *mite* will go far beyond the *much* of the wealthy, and you need not fear the result of an appeal to them in the matter I am about to mention. A missionary spirit is wide awake in our land, and every Christian is bound to meet it. You are now in company with many of the Episcopal clergy of the United States, and a better opportunity will probably never offer for introducing a subject, which if carried into effect in every State, will, I humbly trust, be found the easiest and most satisfactory mode of increasing the missionary fund; the humble and most numerous of our communion will participate in the joy of sending off to distant countries (our own and foreign) missionaries to preach the Gospel; like the adventurers in commercial pursuits so frequent in the eastern part of our country, where the lowest with the highest citizen may have a share in the enterprise; the interest of which never fails to produce an animated and lively feeling from the commencement to the end of the voyage.

With these few remarks allow me to suggest the plan, and as it is for a special object, and merely an experiment, try it for one year, and if it don't work well, you will have the satisfaction to know that the effort was made to promote a great and good cause. Confine your operations to your own Diocese, but select a prominent man from each State to adopt on the spot the same plan, and your work is half accomplished. You have 200 communicants more or less, who would willingly contribute each 25 cents a month for one year, there may be some few not able to pay more than half; if so the deficiency will readily be made up by others. You know that a reasonable dependence may be placed on receiving this small sum from those especially who appreciate the sacrifice made for their welfare by their LORD and Master, who delights to see his followers disposed to extend the blessings of Christianity to all the world. Can you doubt? if so, pause; but if you think as I do, you will place the fullest reliance on obtaining every cent, and more too: then let the clergy from New-York commence the project by signing a guarantee or pledge to furnish 12½ cents per month for each communicant on the 1st Feb., and 12½ cents per month each on the 1st August, 1836, viz.—

'We the subscribers, clergymen of the Protestant Episcopal Church in the Diocese of New-York, do hereby guarantee to the Treasurer ———, the payment of 25 cents per month for one year from each communicant in our parishes, to be added to the Missionary Fund of the Protestant Episcopal Church in the United States, one half on the 1st February next, and one half on the 1st August, 1836. Signed at Philadelphia, August, 1835.'

You will by these means lay the foundation of raising an adequate fund without risk, trouble, delay or expense; and in no other way can so much be obtained. 50,000 communicants in the United States at 25 cents per month each, would give $150,000—take off one-third for disappointments, and you would still have $100,000, half of which would more than justify the effort proposed.

If I have trespassed on your time in this hasty communication, I know you will pardon me on account of the motive. Believe me as always,

Sincerely and respectfully your friend,

S. L. T.

For the Churchman.

MR. EDITOR,—Commenting in your last number on "The Visit of the Rev. Messrs. Reed and Matheson to the American Churches," you remark, "With much else that we see, it operates on our mind as a reason for giving *western* missions a preference over *eastern* in their respective claims on the efforts of American Christians."

Whatever differences may exist between Protestants on the subject of discipline, all denominations agree in the main points of Christian doctrines. Even the Romanists, saving their errors, accord. The United States may, therefore, be called a Christian country. How is it with the eastern world? Generally Heathen and Pagans. The whole continent of America, north and south of the equator, does not, probably, contain a tithe of the myriads of Asia. Which then is the most extensive field for missionary labor? Certainly the east.

It is well known, that some who sit in *high places* are *conscientiously* opposed to foreign missions. Conscience, like *caoutchouc*, (gum elastic,) contracts and dilates at will. But we are told that "conscience is also the candle of the LORD." Now what was the injunctions of our Lord JESUS CHRIST to his disciples, on his ascension to heaven?—"Go ye into *all the world*, and preach the Gospel to *every creature*." Whom are we to obey? The bishop of an earthly diocese, or the great Bishop of souls? Again, he taught us to pray, "Let thy kingdom come, on earth as it is in heaven." Episcopalians, of all others, cannot forget this petition, who recite it every Lord's day, and it is to be hoped every morning and evening in their domestic devotions. Surely then, of all others, *Churchmen* ought to be the friends of foreign missions. Without human efforts how are we to look for the fulness of the Gentiles? But your lay correspondent is not going to *sermonize*; only one query more—Who are the most liberal contributors to domestic missions, the *friends* of foreign, or their opponents? Comparisons are odious. The fact speaks for itself; at least in this city.

The insertion of the above in your valuable paper may, possibly, induce some to reflect on this important subject who scarcely trouble their thoughts about missions, foreign or domestic.

AUDI ALTERAM PARTEM.

For the Churchman.

A Clergyman in the West, writing to a brother in this city, asks, "Can a *German Prayer-book* be had for use in this wide missionary field? I have ten or fifteen communicants in one of my parishes, to whom I have been administering the sacraments with much embarrassment in a translation—most imperfect and unsatisfactory—of my own. I would be greatly obliged by the attention of any one who may have it in his power to furnish one copy, at any price."—The person to whom this was addressed, knowing the scantiness of his friend's resources, felt unauthorized to pay the high price of a copy of Bagster's Polyglott Prayer-book, and now asks, if there is not some one among the readers of the Churchman, who is able and willing to put into the hands of this zealous laborer the means of usefulness, without drawing on his slender purse for remuneration?

W. R. W.

For the Churchman.

A NEW CHURCH ESTABLISHED.

AT a meeting of sundry inhabitants of the town of Queensbury, holden as the law directs, for the purpose of incorporating a Protestant Episcopal Church in the village of Glenn's Falls, on the tenth day of August, 1835; the Rev. Reuben Hubbard was called to the Chair, and Enoch H. Rosekrans, Esq., appointed Secretary.

Henry Martin and Nathaniel Folsom, Esqrs., were chosen Church-wardens,—and William McDonald, Edwin Williams, Abraham Wing, Nehemiah Sheldon, Orlin Mead, Enoch H. Rosekrans, Alpheus De Forrest, and Henry B. Ten Eyck, were chosen Vestrymen. The name taken is "St. Peter's Church, Glenn's Falls," and Tuesday in Easter-week was fixed upon as the day for their annual elections.

As this is the first attempt to establish a church in the county of Warren, and no missionary labors have ever been bestowed here, it is thought to have as fair a claim to the patronage of the Church, and the munificence of Churchmen, as any other portion of the diocese. To the common motives for doing good it may be added, that this village is growing fast in business, wealth and population; and though at present it needs the fostering care of the Church, we hope the day is not distant when the congregation will be able to sustain itself without foreign aid.

ONE PRESENT AT THE TRANSACTION.

THE CHURCHMAN.

SATURDAY, AUGUST 29, 1835.

Two dollars and fifty cents, if paid in advanc, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

Philadelphia, Aug. 22d, 1835, }
Saturday Night. }

REV. AND DEAR SIR,—I sent you a copy of "A Vindication of the Proceedings of a Convention," &c., which, from the number of facts brought to view, appears to me to be an entirely successful vindication; and if so there is no real obstacle to the consecration of Dr. Hawks, except it be his own disinclination to accept the honors and assume the responsibilities of the mitre.

I sent you a printed copy of a report made by a highly respectable committee of the Board of Directors of the Domestic and Foreign Missionary Society of our Church, which proposes some important and even radical changes in the principles of its operations. As at present constituted, the Domestic and Foreign Missionary Society can be said to be the agent and instrument of the Church, in her collective capacity, in carrying forward the work of missions, only to a limited extent. No alteration can be made in its constitution, except by a concurrent vote of the Society and the General Convention. So that in point of fact, the Convention has no effectual control over the Society, if its members should ever become contumacious and rebellious against its authority, &c. But although such an event in the ordinary course of human events is not to be looked for, yet, such is the imperfection of poor human nature, even when under the best influences—such its liability to error—its disposition to follow its own inventions, and become regardless of the most wholesome restraints, that it is *possible*. And what is *possible*, may happen. The most effectual restraints, therefore, which the wisdom of man can devise, should be interposed to prevent the occurrence of such a state of things. But this is not all. It will be seen by reference to the report, that the Committee assume the ground that the duty of conducting the great missionary enterprise of preaching the Gospel to every creature was committed by its Divine Head and Founder to the Church, acting through the instrumentality of her bishops, clergy, and laity; that the Church is herself a missionary society; that the entire responsibility of instituting and prosecuting missions rests upon her; that all who act at all in this matter must act by virtue of authority delegated to them by the Church.

The Committee, in pursuance of the fundamental principles above named, recommended the appointment of a Board of Missions, consisting of thirty persons, to be denominated the "Board of Missions of the Protestant Episcopal Church in the United States," to have the general charge and oversight of missions, with power to appoint an Executive Committee, to be located in the city of New-York, and to whom shall be intrusted the domestic, and a similar committee to be located in Philadelphia, to have charge of the foreign branch of the missionary field, which is declared to be *one*—THE WORLD.

This morning (Saturday) this whole subject came up for discussion. The debate was conducted with excellent temper and great talent. This, you will readily believe, when I inform you that the speakers were the Rev. Dr. Milnor and Dr. Potter, of the Diocese of New-York; Dr. Tyng and the Rev. Mr. Boyd, of Philadelphia; the Rev. J. P. K. Henshaw, D. D., of Baltimore; the Right Rev. Bishops of Ohio, New-Jersey, Kentucky, and the Assistant Bishop of Pennsylvania.

I know not when I have listened to a better exhibition of close logical reasoning, or a finer display of eloquence.

At the close of the debate the report was recommitted to the Committee, with instructions to prepare and submit to the Society, on Tuesday morning next, a constitution based upon the principles of their report.

August 25, 1835.

MR. EDITOR,—In my last communication to you, in reference to the transactions of the General Missionary Society, I mentioned that after a very able discussion, the report of the Committee was recommitted to the same Committee: I should have added, that the Committee was enlarged by the addition of Rev. Dr. Tyng and the Rev. John S. Stone, as new members; and the appointment of the Rev. J. W. James, as a substitute for a member who had been obliged to leave the city. I now send you a copy of the Constitution, which the Committee presented this morning to the Society, as the unanimous result of their deliberations and as the fruit of reasonable concessions made by the different members of the Committee, in order to attain the highly desirable final result of the utmost degree of unanimity which could be hoped for, under all the circumstances of the case. I was exceedingly pleased, not only with the high degree of talent displayed in the exposition of the various reasons and motives which operated to produce this unanimous and harmonious agreement among the members of the Committee, but with the delightful spirit of Christian love and good will so conspicuously exhibited. "See how these Christians love one another," as was said in the olden time, and which was then regarded as one of the necessary fruits of the Christian faith, may be said on the present occasion with equal truth.

To see the right reverend prelates, reverend presbyters, and highly esteemed and talented laymen, who were known to differ on some points of policy, &c., coalescing and combining with each other in the recognition of the great fundamental principle of the authority and obligation of the Church, as derived from her Divine Head, to prosecute the work of missions under her own auspices, was indeed a most gratifying circumstance; and proves conclusively that when the spirit of Christian love prevails, there need be no fear for the safety of sound principles and the unity of the Church. The hour for the meeting of the General Convention having arrived, the Society adjourned, to meet again to-morrow morning, at 8 o'clock.

The most important business transacted by the General Convention yesterday, (Monday,) was the unanimous reception of the newly-formed Diocese of Illinois into union with the Convention. Accordingly the Rt. Rev. Bishop Chase took his seat in the House of Bishops; and the Rev. Palmer Dyer and Jas. C. Richmond admitted as Delegates into the House of Clerical and Lay Deputies. The perfect unanimity with which this was done by both Houses, may be adduced as another proof of the truth of what I have said above.

The Rev. Dr. Hawks made a very important and interesting communication to the two Houses, in relation to the collection and preservation of all the documents, &c., illustrative of the History of the Church; and recommending the appointment of an officer, to be denominated a "Conservator," whose duty it should be to see that all such documents are so collected and preserved; and very generously offering a large collection of books, pamphlets, &c., which he had accumulated for his own use, to the acceptance of the Convention.

To-day (Tuesday) the joint Committee of the two Houses, on the division of Dioceses, presented their report, a printed copy of which I will send you in time for insertion in the Churchman this week, to which I beg to refer your readers.* The important subject of securing correct editions of the Book of Common Prayer has also attracted the decided attention of the Convention. Two resolutions were adopted this morning by the House of Clerical and Lay Deputies; one having reference to the editions now in use, and the other to the best mode of securing the accuracy of future editions.

I was much gratified to learn that the editions published by the Protestant Episcopal Press, were those most esteemed for their accuracy.

The Committee on the State of the Church presented their report, the reading of which was dispensed with by reason of its great length. It will appear of course in the Journal of the Convention.

Wednesday Morning, 10 *o'clock.*

MR. EDITOR,—In continuation of my running account of what is transacting here by the great council of the Church, and the several societies connected therewith, I have now the unfeigned satisfaction of informing your readers that the triennial meeting of the "General Sunday School Union," was held last evening at St. Paul's Church. And such a meeting it was as is probably without a parallel in the annals of our Church! The church was crowded to overflowing with a highly respectable auditory. The venerable Bishop White presided; nearly all the other members of the House of Bishops were also present. The speakers were the Rev. David C. Page, of Louisville, Kentucky; the Rt. Rev. Bishop McIlvaine, of Ohio, whose speech was one of surprising power and excellence; the Rt. Rev. Bishop Doane, of New-Jersey, who spoke with his characteristic warmth and energy; Bishop Smith, of Kentucky, Bishop Meade, of Virginia, Dr. Ducachet and others. The spirit which prevailed was delightful, in the truest sense of that term.

One clergyman† made the short but very pithy and pertinent speech of proposing to make himself responsible for *two hundred dollars* toward the payment of the debt of the Society. This idea was promptly acted upon, and the glorious result is thus far a subscription of upward of *five thousand dollars* toward that object; and the further determination, if possible, to raise an actual capital of *fifteen thousand dollars* for its use. I am sure, my dear Sir, that yourself and every reader of your journal who values the Sunday school cause, will join with me in thanks to the great Head of the Church for this noble result. The practical oneness of the Church I have never witnessed to a greater extent than on the present occasion, which has convened so many members of our Church from distant and different portions of our country. One heart, one mind, one spirit, seems to pervade the whole mass. When we look back a few years, and observe the then condition of things in our Church—our paucity of numbers—the division of opinion on matters of policy, on evangelical preaching, &c. &c., who could have anticipated at this time such a unanimity of sentiment—such harmony of action—such a spirit of mutual forbearance and concession! Truly CHRIST will never forsake his spouse, the Church.

In haste, yours truly,

F**** S****.

* The report has not yet been received.
† Dr. Ducachet.

TEMPERANCE SOCIETY.

SINCE the publication in the Churchman of a part of Bishop Hopkins' lecture on the Temperance Society, we have seen and read several essays in the way of answer to his objections. Some of these have been furnished by our correspondents. One has appeared in the Temperance Intelligencer, another in the Southern Churchman, another in the Episcopal Recorder, and others of minor importance in other journals. By far the ablest of these we take to be that in the Episcopal Recorder: we therefore give it to the reader that he may see the argument in its best light. We do not generally consider ourselves as pledged to sustain all the views advocated in our selected matter, but as all the answers which we have seen to the Lecture (except that in the Vermont Chronicle) have appeared since its republication in the Churchman, we have felt a more than usual responsibility for the extract, and have been induced to examine anew the leading objections of the lecture, compared with their respective answers, with the determination to express distinctly our assent or dissent in each particular. For the same reason, and under these circumstances, we trust the Episcopal Recorder will not consider us in the light of an aggressor, if we express ourselves in opposition to remarks of his, which had no direct reference to us.

The first objection of Bishop Hopkins is, "that the Temperance Society is based not on religious but on worldly principles; the unbeliever being placed on an equal footing with the believer, the infidel with the Christian."

"The whole principle," says the Recorder, "upon which this objection is founded is, that it is wrong for a Christian to associate with any others for the promotion of an object, however excellent, unless they all avow their union with him upon his own motives and principles."

Now in this answer there are two fallacies. First, the Recorder suppresses the word *moral*. The objection is not that it is unlawful to associate on an equal footing with infidels for the attainment of a good object, but for the attainment of a *moral* good. If the object be the promotion of a *natural* or *temporal* good, as in the case of banks, insurance companies, and many efforts of patriotism, the objection does not apply, as is admitted or rather stated by Bishop Hopkins himself. The other fallacy, and it is one which is common to the Recorder, and all the other answers which we have seen to Bishop Hopkins, consists in the double sense of the word *motives*. The Recorder and others speak of the *motives* by which men are actuated in joining the Society; all which, we humbly submit, is foreign to the purpose. Bishop Hopkins speaks of the *motives* or *reasons* which the Society itself, as a society, holds up to the world to induce them to the practice of temperance. His objection is that the Temperance Society does not, and from the nature of its constitution cannot, aim to promote temperance through the medium of *Gospel motives*. True, the Christian has nothing to do with the motives of those who join the Society; but if he is placed, as is admitted, on an equal footing with the infidel, is he not debarred* from the presentation of Christian motives to the world, as the spring of morality? And is he not pledged, so far as he co-operates with the Society, to promote morality apart from the Gospel? Now we understand Bishop Hopkins simply as denying that the Christian has a right to sever morality from the Gospel, and to promote the former independently of the latter. Has the Recorder denied this? We are not sure that he has, and we do not believe that he will. He has argued the matter by practical tests, and as this is a good way, and easily intelligible to the reader, we are willing to

* Debarred, we mean, so far as he adheres strictly to the constitution of the Society. In their *individual capacities* the members of the Society may urge the virtue of temperance on whatever motives they please, the Christian on the authority of the Gospel, and the infidel on the ground of utility: the *Society*, however, provides either no motives at all, or the single utilitarian motive of the ruinous effect of ardent spirits: a sufficient motive for the disuse of ardent spirit, but not a sufficient motive, in the estimation of the Christian, for forming a moral virtue.

follow him. "The Bishop's objection," he says, "is not peculiar in its application to the Temperance Society. It applies with equal force to every other association for moral benefit to man, because *all* branches of morality are already provided for by religion. He cannot allow the union of infidels with him in a school or an orphan asylum,—in the distribution of the Scriptures, or the reform of prisons, or the support of Christian missions. If an infidel, anxious to improve a neighborhood, or even to gain personal popularity, would assist him in building a church, his aid must be refused, until his motives are corrected."

We again repeat that the reference to the motives which induce others to associate with us, or us with them, is totally irrelevant, the true question being, What *motives* of *action* does the association itself present in the promotion of moral good? And is the Christian authorized to join an association which, in its associated character, is precluded from promoting morality through the medium of Gospel motives. Bearing this in mind, it will be found, we think, that the Bishop's ojection *is* peculiar to the Temperance Society, or at least that it does not apply to any of the associations mentioned by the Recorder. The Bible Society is professedly a Christian Society, for the diffusion of Christian knowledge. It aims to do moral good not *immediately* but *mediately*, by the distribution of God's word and the presentation of Christian motives. The same is true of Tract Societies and Missionary Societies; they aim to do moral good to mankind, not like the Temperance Society, *immediately*, and without the presentation of *any* motives, but *mediately*, and by the presentation of *Gospel* motives. As to schools and orphan asylums, their object is twofold, *natural* and *moral*. When they aim simply to relieve *natural* or *bodily* wants, and impart *secular* instruction, or such as is merely literary or scientific, then Bishop Hopkins' objection does not apply, and we know of nothing to debar the Christian from such associations. It is only when they aim professedly to do *moral* good, to form the moral character of the orphans or pupils, to promote morality in any or all of its branches, that the objection applies. The same may be said of associations for "the Reform of Prisons." If they aim to mitigate suffering, or promote temporal good, the participation of the Christian is commendable, and the objection is not applicable. But if the "*moral* good" of the prisoners be the object of the association, the Christian, before he can consistently share in it, is bound to demand that the Gospel, or principles derived from the Gospel, be the mode through which it is sought to be effected.

This we take to be the ground of Bishop Hopkins, and we believe that this ground is impregnable. The Temperance Society, argues Bishop Hopkins, aims to promote a moral virtue without any other medium than that of a simple resolution to abstain from ardent spirits. If the moral virtue of Temperance is secured, the aim of the Society is accomplished; and thus, as it fails to set forth the necessity of Christian principle, it, in effect, declares to the world that they are at liberty to practise virtue without Christian principle. The Society, in this view of it, is a virtual abandonment of Christianity, and a concession to Infidelity; for if the Christian and the Infidel are placed on an equal footing in an effort to promote morality, it is at once evident that the Christian is brought down to the Atheist's level, and can hold up nothing but the light of nature as the rule and motive o morality. And this, argues Bishop Hopkins, is in fact the case; the Temperance Society, seeking to promote temperance only by means of a resolution to abstain from ardent spirits, a resolution formed in *human* strength and prompted by a *natural* motive, viz., the injurious effects of ardent spirits. It is to no purpose to say that a great part, or even the whole, of the individual members are good Christians. The objection is to the constitution of the Society and not to the creed of its members. The Bible Society, we have seen, is not a parallel; something more like a parallel may be found in the Education Society of Great Britain, formed upon Lord Brougham's model; and does not the Episcopal Recorder approve of the conduct of the evangelical Christians of Great Britain, who refused to co-operate with this Society, notwithstanding its excellent object, on the ground that no security was offered for exhibiting *Gospel motives* in the formation of moral character?

The length to which these remarks have extended themselves prevents us from adverting at present to another point, not noticed by the Recorder, but on which some of our readers expect us to speak. The application which the Recorder makes of the sayings of Newton and Thornton—both excellent in themselves, but often perverted to sanction plans of doubtful mertit—deserve also a separate consideration.

The second objection of Bishop Hopkins is, "that the Temperance Society, in its proposed reformation, begins with the conduct, while Christ begins with the heart."

The Recorder attempts to reduce the objection *ad absurdum*, by saying that the principle of it is, that the Christian being bound to urge upon all men the conversion of the heart, cannot consistently attempt to make any reformation merely in the outward conduct; and he adds that "the objection would apply with equal force to the preacher and the parent, prohibiting in each relation any attempt to reform the conduct or restrain the sins merely, of those severally committed to them." But who says any thing like this? Not Bishop Hopkins certainly, nor any man of common sense. Nobody doubts that in prosecuting any plan of reform or education *on Christian principles*, we may consistently avail ourselves of those *subsidiary* helps which affect only the outward state or conduct. But the objection is, that the Temperance Society, in its "proposed reformation," bars out *Christian principles* themselves. "It opposes vice and seeks to establish virtue" by directing attention first of all and exclusively to the outward state and conduct. It is to no purpose to affirm that a majority of its members rest the virtue of temperance on right grounds, and would have it flow from Christian motives. The objection is to the constitution of the Society, and not to the creed of its members. The objection is, that the Society aiming to establish a moral virtue, *viz.* temperance, seeks to effect it by no other means than an outward rule, and when that rule is complied with, considers its end attained, and temperance established. Hence men are encouraged to be satisfied with their outward conduct, and have their attention drawn from the heart: or, to use an expression which the Recorder will well understand, they are fortified in their self-righteousness. Now the Christian, it is contended, however he may avail himself of subsidiary helps in regulating the outward conduct and state of men, must yet aim primarily, directly, and unremittedly at the heart. He must attempt outward reformation through the medium of inward principle; he must aim to form the habit of temperance by furnishing the Gospel motive of temperance: he must urge a change of conduct as the consequence of a change of heart. "If he cannot effect the renewal of the heart," says the Recorder, "let him thankfully do what he can toward that important end." But we respectfully submit to the Recorder that a man may be adorned with all the decencies and charities of natural virtue, and yet be *as far as ever* from the effectual conversion of the heart. And if men are unfitted to be the subjects of a change of heart in consequence of intemperance or any other vice, are they not also unfitted for such a change by the belief that they may practise temperance or any other virtue without gracious succors and gospel motives? And if the Temperance Society be regarded as a society formed to establish the moral virtue of temperance, is it not defective, is it not antichristian, is it not atheistic in encouraging in the community the belief that that virtue is formed simply by a change of outward conduct, and without the intervention of the motives of the Gospel and the succors of divine grace? This, we conceive, to be the point of Bishop Hopkins' objection, and it is a point which the Recorder has not met.

The third objection is, "that if the Temperance Society should succeed to the extent of its anticipations it would be a triumph for infidelity." This, says the Recorder, is "a strange objection," but he neither meets it nor says one word in reply to it. "The argument seems to be," he says, "that because others, professing to act upon Christian principles, have been deficient in Christian duty, it is improper in us now to attempt to excel them." He might as well have said that the argument seemed to be in the moon. There is nothing said about ourselves or others acting from Christian principles. The very bottom of the objection is, that the Society, as a society, discards the use of Christian principles, and seeks to establish a moral virtue without them. The argument is, that if one branch of morality may be established without Christian principles, then all others may be established in the same way. But the Christian contends that morality cannot be established without the Gospel. Now if the Temperance Society succeeds to the extent of its expectations, and establishes temperance by means simply of its own constitution, from which the Gospel is excluded; in other words, if it succeeds in establishing temperance without the Gospel, what is to prevent other moral reform societies from succeeding without the Gospel? And if other societies, in other branches of morality, may succeed without the Gospel, will there not exist in the community a morality established without the Gospel? And will not the infidel then triumph in the conviction that there is no need of the Gospel, but that morality may be sufficiently established without it?

There is one answer, and so far as we can see there is but one, which may be made to the objections of Bishop Hopkins. It is to say that the Temperance Society is *not* a Temperance Society; that it does not aim to establish the virtue of temperance; that it is not a moral society, and does not aim to establish any branch of morality; but that it aims merely to banish a *physical* evil, viz. the use of ardent spirits, and by this means to remove an outward temptation to sin, and to put men in better circumstances for the practice of temperance, and for the reception of the Gospel. Had this answer been made, all *these* objections would at once have fallen to the ground, and we could not have uttered a word in their defence. And did we think that this answer could be truly made, it would have been egregious trifling to attempt to sustain the objections or refute the answers. But this answer has not been made, and we do not believe that it can be fairly made. All the answers that we have seen, the Temperance Intelligencer, the Southern Churchman, the Episcopal Recorder, as well as our own correspondents, sustain the Society *on the same ground* on which Bishop Hopkins assails it, viz. as a society *for the establishment of a moral virtue. It is practically regarded as such—it operates as such in the community.* Its name leads people to view it as such; its journals and the public addresses of its advocates and agents represent it as such. And so long as the use of intoxicating drinks prevails in society, and forms the chief temptation to intemperance, it is unavoidable that the Society, in seeking to banish the use of them, should stand before the public in the attitude of a society for the suppression of vice and the formation of virtue. The distinction between a society aiming to establish temperance, and one aiming to remove the prevalent temptation to intemperance, however clear it may be to some individuals, is lost on the public mind in general. Probably not one man in a thousand ever dreams of it. We think Bishop Hopkins therefore justified in assuming, as he does throughout his lecture, that the Temperance Society is a society formed for the establishment of the moral virtue of temperance; and the attempts that have been made to set aside his arguments, without the expression of a doubt as to the correctness of his theory of the Society, afford a melancholy proof that the Society has produced, and is producing the very evil which he imputes to it; that it tends to divorce morality, in the public estimation, from the Gospel, and habituates men, aye, Christian men and Christian ministers to favor, and stoutly to advocate, the propriety of establishing moral virtue independently of the Gospel of Christ. It is too late *now* for the Bishop's opponents to tell us that he has mistaken the theory of the Society. They have already admitted, and by admitting, proved his theory of it to be right.

We have written on this subject with great reluctance, and not, we confess, without fears that the disgust which has been produced in our mind by the recent fanatical excesses in regard to the use of wine in the Lord's supper, a disgust which we know the Episcopal Recorder shares equally with ourselves, may have prevented our weighing the objections of Bishop Hopkins with the impartiality which the question religiously demands. We confess the disgust and the probable influence of it, and leave the reader to take it into account in estimating the force of our remarks. But, after having done the best we could to guard against its influence, and to consider the subject without prejudice, we have come to the conclusion that the objections of Bishop Hopkins to the Temperance Society, on his theory of the Society, are sound; and that his theory of the Society is, in a practical point of view, the correct theory of it.

Scriptural Illustrations of the Service of the Church. By the Rev. Benjamin Hale. Boston: Perkins, Marvin & Co. Philadelphia: Henry Perkins. 1835. 18mo. pp. 102.

This is one of the most useful books for Sunday school instruction that we have ever seen. The services of the Church, and the passages of Scripture which illustrate them, are arranged in parallel columns, and it will surprise any who have not examined the subject, and many who have, to see the thoroughly scriptural character of our Liturgy, how every sentence and every sentiment which it contains may be fortified and explained in the very words of Scripture. The illustrations are remarkable for their propriety and their copiousness, and we can hardly doubt that the work will be introduced into all our Sunday schools.

By their fruits ye shall know them.—Bishop Chase lately preached an Episcopalian sermon in an Episcopalian Church. A Presbyterian, who went to hear him, takes offence, and devotes to him a column of censure in a public paper, and says among other things, that "any Church, which is as pure as the primitive Church, will throw their Prayer-books to the *moles* and *bats* as useless;" (i. e., we suppose, to those blind Christians who cannot discern "the beauty of holiness," but undermine or desert the Church by digging under ground, or building their nests in barns,) "and instead of praying out of *books*, will pray out of their *hearts*."

Now who does the most for the Gospel, Bishop Chase who preaches it as an Episcopalian, or the assailant, who quarrels with him for not preaching it as a Presbyterian? Who shows the most Christian charity, the Episcopalian bishop, who for the sake of man's eternal interests seeks to do them good, or the Presbyterian assailant, who, for the sake of pointing a sentence impliedly, casts a calumny on thousands of his fellow Christians? Who shows the most Christian temper, he who stays among his own people to attend to his own duties, or he who goes among another people to intermeddle with theirs? And if men must be divided into two classes, pray who in this instance is most likely to be found "on the Lord's side," the Episcopalian who preaches Christ, or the Presbyterian who abuses Bishop Chase?

Bishop Chase preached in St. Peter's and in the Church of the Epiphany, Philadelphia, on Sunday last, and in the evening gave to a crowded audience, in St. Andrew's Church, an interesting view of the duty and necessity of urging the Protestant Episcopal Church in these United States to provide for the wants of every destitute part of the West, within the limits of our own country *at least*.

Henry; or The Pilgrim Hut on the Weissenstein. A Tale. Translated from the German, by a Clergyman. Philadelphia: Thomas Latimer. 1835. 18mo. pp. 107.

A good book for the recreation of young minds, and adapted to families and Sunday schools. The story is simple, and can leave none but salutary impressions. It possesses more originality than most fictions.

Travels of Drs. Reed and Matheson in America.—The Messrs. Harper have published an edition of this work. The publication of it on the other side of the Atlantic, has led to a newspaper controversy. It contains matter of much interest on the state of religion in this country, and we purpose shortly offering extracts from it to our readers.

We regret extremely the omission of the following article in the number for which it was intended, and beg that no blame may be attached to us for an appearance of neglect which might, if necessary, be satisfactorily explained.

For the Churchman.

BRISTOL COLLEGE.

This Institution was founded in 1834. A charter, investing it with the fullest college and university powers, was granted by the Legislature of Pennsylvania, in February, 1835.

Episcopal Character.—The entire organization of this College is Episcopal. *Bequests are secured to it as an Episcopal institution.* All the members of the faculty, and all the students, with the exception of three or four, are of the Episcopal Church. The President sustains the office of pastor to the families and students attached to the College, who, together, constitute an Episcopal congregation. The statutes enacted by the Board of Trustees, under the charter, require all the under graduates to give "reverent and studious attention to the formularies of the Episcopal Church."

Buildings and Grounds.—The college estate embraces three hundred and eighty acres of land, immediately surrounding the buildings, situated on the Delaware River, in a very retired position, about three miles below Bristol, and, by the rail-road, about an hour's ride from Philadelphia.

The buildings are a professor's house and two main college edifices. The former of these edifices, Clifton Hall, furnishes accommodations for the family of the President and about sixty students, a commodious chapel, oratorical chamber, refectory, professors' rooms, a public parlor, actuary's office, and matron's apartments. The latter edifice, Pennsylvania Hall, which is now in progress of erection, will, when completed, present a chaste Ionic façade upon the Delaware, of 296 feet. It will accommodate, beside the library, recitation, and lecture rooms, about 120 students. The centre and one of the immediate wings of this edifice are already completed and occupied by students and college officers. The remaining parts of this building it is expected will be finished during the present year.

Faculty and other Officers.—Rev. Chauncey Colton, D. D., President; Rev. *C. J. Good*, A. M., Professor of the Greek Language and Literature; *U. N. Pendleton*, A. M., Professor of Mathematics, Natural Philosophy, and Engineering, and Acting Professor of Chemistry; *Joseph Packard*, A. M., Assistant Professor of the Latin, Hebrew, and German Languages, and Librarian; Rev. *Jn. W. French*, A. M., Assistant Professor of Rhetoric, Belles-Lettres, and Oratory; *James C. Hulme*, A. B., Tutor; *Robert Rose*, A. M., Tutor; *G. S. Pattison*, M. D., Lecturer on Anatomy and Physiology; and *Edw. C. Thurston*, Superintendent of the Department of Physical Education. [A Professor of Hebrew and Latin, a Professor of Intellectual and Moral Philosophy, and a Professor of Rhetoric and Oratory, are soon to be appointed.]

Students.—The present number of students in the several departments is 120. Between 50 and 60 of these are destined to the ministry of the Episcopal Church. *Twenty-seven* of them were recently confirmed at the college chapel by the Right Rev. Bishop Onderdonk, of Pennsylvania.

Requirements for Admission to the Freshman Class.—A critical knowledge of the grammars of the Greek and Latin Languages, Jacob's Latin Reader, or (as a substitute) Cæsar's Commentaries, (four books) Virgil, Sallust, Cicero's Select Orations, Jacob's Greek Reader, or (as a substitute) Dalzel's Collectania Græca Minora, Latin and Greek Prosody, Lacroix's Arithmetic, and Woodbridge's Geography.

Under-graduate Studies.—The course of studies included in the freshman, sophomore, junior and senior years, embraces, in addition to the authors usually read, a thorough exegetical study of the Hebrew Scriptures, and the Greek of the Septuagint and New Testament.

Expenses.—The tuition fees for the collegiate year are $35. Board, 40 weeks, (at $1 37½ per week,) $55. Room-rent for the whole year, $10. Fuel and oil charged to the students *at cost*.

Gratuitous Tuition.—All scholarship students, (or beneficiaries of the Episcopal Church, studying for the ministry,) whether supported by benevolent individuals, or by scholarship or education societies of the Church, receive their tuition *gratuitously*. [The amount given to the Church by the College annually, in this way, *i. e.* in the abatement of the tuition bills to scholarship students who are studying for her ministry, *is equivalent to the interest of* $22,500.]

Manual Labor.—This department is under the immediate direction of the Superintendent of Physical Education, aided by the other college officers. The primary objects are—the promotion of the health, vigor of character, and habits of self-denial of the students. Each student has the additional motive afforded by the gains derived from this exercise, which in many instances considerably reduce the college bills.

Commencement.—The annual commencement is on Wednesday, the 23d of July.

Time of Examination for Admission to the Freshman Class.—The stated time of examination for admission to the Freshman Class is on Tuesday preceding Commencement; but candidates may be examined at the beginning, or during any other part of the college terms.

Subordinate Departments.—Connected with the College Proper, these are—an *Academical Department* and *a Select School*. The former (limited to 60) is designed to fit youth *over the age of* 15, for the Freshman Class. The annual expenses of this department are $125.

The Select School is especially adapted to the *care of boys between the ages of* 10 *and* 15. It is limited to 25; and is also designed to fit its pupils for the Freshman Class, and as a select Christian school of the Episcopal Church, to train them up in the nurture and admonition of the Lord. The annual expenses in this department are $200.

INTELLIGENCE.

BISHOP BROWNELL'S VISITATION.

The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes during the month of September.

Sunday, September 13, Warehouse Point, East Windsor; 16, Waterbury, service at half-past 10 o'clock, A. M.; 18, St. Peter's, Plymouth, 2, P. M.; 19, Wolcot, 2, P. M.; 20, Salem Bridge; 21, Woodbury, 2, P. M.; 22, Roxbury, 2, P. M.; 23, Bethlehem, 2, P. M.; 24, Northfield, 2, P. M.; 25, Milton, 2, P. M.; 26, Bradleyville, 11, A. M.; 27, Lichfield, 10, A. M.; —, Watertown 3, P. M.

On the ninth Sunday after Trinity, August 16, the Bishop of this Diocese confirmed 38 persons in St. Andrew's Church, Staten-Island.

The Rev. Marmaduke Hirst, Deacon, having removed from this Diocese with a letter of dismission to that of Pennsylvania, and been there received, has changed accordingly his canonical residence.

DIOCESE OF NEW-JERSEY.

Summer Visitation.—On Friday, 24th of July, in St. John's Church, Elizabethtown, morning prayers were read by the Rev. Mr. Holmes and the Rev. Mr. Davies; after which the children were catechized by the Rector, the Rev. Mr. Moore, and examined and addressed by the Bishop. Afternoon, in the spacious hall of the Athenian Academy, at Rahway, evening prayers were read by the Rev. Mr. Ward, after which the Bishop preached. The Rev. Messrs. Holmes, Davies, Moore, and Ford were also present. The few persons in this beautiful and prosperous town who desire the establishment of an Episcopal Church, have procured this convenient room for that purpose, and the Bishop has appointed the Rev. Mr. Ford to minister among them. May God accept and bless the ministrations of his youthful servant to the glory of his Church, and the good of many souls!—In the evening, in St. John's Church, Elizabethtown, the Rev. Mr. Ford read prayers, and the Rev. Mr. Ward preached. The congregation were dismissed with the benediction by the Bishop.

Northern Convocation.—On Saturday morning, 25th ult., the festival of St. James the Apostle, (being the day appointed for the Northern Convocation,) in St. John's Church Elizabethtown, morning prayers were read by the Rev. Mr. Holmes and the Rev. Mr. Warner, and the convocation sermon was preached by the Bishop, who also administered the holy communion, assisted by the Rev. Dr. Barry. The clergy present at the Convocation, were the Rev. Mr. Ward, the Rev. Mr. Holmes, the Rev. Dr. Barry, the Rev. Mr. Henderson, the Rev. Mr. Davies, the Rev. Mr. Moore, the Rev. Mr. Warner, the Rev. Mr. Porter, and the Rev. Mr. Ford, and the Rev. Mr. Whittingham, of the Diocese of New-York.

Confirmation and Catechism.—On Sunday, 26th, sixth after Trinity, in St. Paul's Church, Paterson, morning prayers were read by the Rev. Mr. Warner, the Rector elect, after which the Bishop preached, and confirmed *five* persons. In the afternoon, after evening prayers, the children were catechized by the Rev. Mr. Warner, and examined and addressed by the Bishop. In the evening, at the house of Mr. Brundred, at Oldham, after the service, the Bishop preached. To this place, after the regular service of the Lord's day, Mr. Warner, with becoming zeal, comes out to hold an evening service, which is thankfully received and well attended. On the present occasion, there was a large attendance of his parishioners from Paterson. It is well when the people thus strengthen the pastor's hands, and both are "zealous of good works."

Institution.—On Monday, 27th, morning prayers were read by the Rev. Mr. Davies; after which the Bishop instituted the Rev. Samuel Ashton Warner into the Rectorship of St. Paul's Church, Paterson, and preached the sermon. The holy communion was administered, as the rubrics provide, by the newly-instituted Rector. In the evening, the Bishop was to have preached to another of Mr. Warner's little nurseries of the Church, a short distance from Paterson; but owing to a mistake as to the mode of conveyance, the appointment failed.

In the course of *the Summer Visitation*, Bishop Doane has visited 17 parishes and missionary stations; preached 28 times; baptized 2 adults and 7 infants; catechized the children 11 times; confirmed, at 7 times, 35 persons; administered the holy communion 13 times; ordained two deacons, and instituted one Rector. In every part of his tour he found unquestionable evidences of improvement in the best things. May God continue to be gracious unto us! Prosper thou the work of our hands upon us; O prosper thou our handiwork!

Bishop of Madras.—A private letter from England states that "Bishop Ives was present at Lambeth, on Trinity Sunday, at the consecration of Dr. Corrie, Bishop of Madras." We scarcely can conceive of an occasion more delightful, and we rejoice that our excellent friend was permitted to be a witness of it. The associate of Martyn, of Middleton, of Heber,—the devoted friend of India—the veteran missionary of the Cross, set apart to the chief ministry over the souls whom he has turned to righteousness, and returning in his old age, to be the Apostle of those to whom the vigor of his years has been devoted! May God preserve him long to exert for the best ends the influence of his new and nobler sphere! And may her generous care of souls plead, trumpet-tongued, before the throne for our maternal Church, in this her day of visitation!

Archbishop Howley.—Of the excellent prelate alluded to in the above extract, as having consecrated the new Bishop of Madras, an intelligent writer in the Gentleman's Magazine does not hesitate to say that "the venerable walls of Lambeth never owned a more accomplished scholar as their inmate, from the days of Cranmer to the present." This is said in connection with the most discriminating estimate of the scholarship of such men as Johnson, and Parr, and Fox, and Windham, and Canning, and Hookham Frere, and Peel. We grieve to state that the venerable Archbishop's health and spirits have sustained a severe shock in a late most afflicting bereavement, having lost his only daughter and surviving child, Lady Beaumont, and her only infant.

Suppression of the order of Jesuits.—A decree for the suppression of the Jesuits, giving them an annuity of 25 cents a day for the priests and monks, and 15 cents for the lay brethren, appeared in the Madrid Gazette of July 9th.

Greek Boys.—We learn from the Boston Post, that the Greek brig Alexandros, from Smyrna, has arrived at that port, having on board five Greek lads, four of whom are sent by Dr. King to the American Board of Missions, for the purpose of receiving an education. The Alexandros is about 300 tons, was built at Syros, and is a very fast sailer.—*New-York Observer.*

Secessions from Romanism.—Frankfort, April 21. The Catholic congregation of a neighboring village, dissatisfied with the clergyman, sent their request to have their late pastor restored, adding, that otherwise they would embrace the Protestant faith. It seems that the preceding clergyman had made some reforms in the service, and, being called to account by the superior ecclesiastical authorities, resigned, upon which a very zealous clergyman was appointed in his room. Since his assuming his office, the congregation, with the exception of a few persons, attend the neighboring Protestant churches. It is hoped that the ecclesiastical authorities will be able to settle these differences.—*Allgemeine Zeitung.*

NOTICE.

A Meeting of the Corporation "for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York," will be held in the City of Utica, on Friday, the 2d of October, A. D. 1835.

Evan M. Johnson, *Sec.*

The (Auburn) Gospel Messenger will please copy this.

NOTICE.

GENERAL THEOLOGICAL SEMINARY.

An adjourned meeting of the Trustees of the General Theological Seminary, will be held in Trinity Church, New-York, on Tuesday, September the 1st, at 5 o'clock P. M. By order,

H. Anthon, *Secretary.*

Calendar.

AUGUST.

30. 11th Sunday after Trinity.

SEPTEMBER.

6. 12th Sunday after Trinity.
13. 10th Sunday after Trinity.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

Since the last public acknowledgment, the Treasurer has received, through the hands of Bishop Smith,—

From St. Ann's Church, Brooklyn, L. I.,	$855 00
" C. Hoyt, Esq., do. "	500 00
" R. Ives, Esq., Providence, R. I.,	50 00
" Zion Church, Newport, "	21 50
" Mr. Van Zandt, do. "	10 00
" A Friend, Andover, Mass.,	5 00
" Mrs. Fowler, Warren, R. I.,	2 00
" A Lady, Bristol, "	1 00
	$1444 00

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *ten dollars*, from the Ladies' Sewing Society of Christ Church, Sherburne, Chenango county, N. Y., to constitute theirr pastor, the Rev. L. A. Barrows, a life member, by H. N. Fargo.

Thomas Browning, *Treasurer*, 77 Maiden-lane, and 134 Christopher-street.

August 27, 1835.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 27th from the following persons, viz.

Floyd Smith, 3—Rev. J. Morgan—Rev. Samuel Chace—Wm. H. Brown—Postmaster, Baltimore—Postmaster, Unadilla—Rev. Geo. W. Freeman, *with remit.*—Postmaster, Ridgefield—Postmaster, Candor, N. Y.

Received by the Gen. Prot. Episc. S. S. Union.

E. H. Pease—Rev. F. H. Cuming—John C. Pechin, 2—Geo. Rowland—Rev. B. Hutchins, 2—Rev. J. L. Clark—Rev. Charles Dresser—Mrs. C. Mancius, *with remit.*—H. and E. Phinney & Co.—Mrs. C. Beaumont, *with remit.*—Rev. Paul Trapier—A. E. Miller, *with remit.*

BOOKS OF DEVOTION.

For sale at the Protestant Episcopal Press, 46 Lumber-street, the following books of devotion.

Wilberforce's Family Prayers.

Nelson's Devotions.

Hobart's Christian Manual.

Beveridge's Private Thoughts.

Taylor's Holy Living and Dying.

Blomfield's Family Prayers.

Bishop Griswold's Family Prayers, adapted to various occasions of social worship.

Bishop Mead's Family Prayers, collected from the sacred Scriptures, the Book of Common Prayer, and the works of Bishop Wilson.

Christian Offices, for the use of Families and Individuals, compiled from the Liturgy of the Protestant Episcopal Church, and from the Devotional Writings of various Authors: together with selections of passages of Scripture, and a Calendar pointing out a suitable portion of Scripture for the Family Worship of every day of the year. Second edition. Revised and materially improved. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

New Manual of Private Devotions, in three parts: containing Prayers for Private Persons; Offices,—of Humiliation—for the Sick—for Women—for the Holy Communion, with occasional Prayers. Corrected and enlarged by the Right Rev. L. S. Ives, Bishop of the Diocese of North-Carolina. The third New-York edition. To which is added a Friendly Visit to the House of Mourning, by the Rev. Richard Cecil, M. A., late Minister of St. John's Chapel, Bedford-Row, London.

Offices of Family Devotions, from the Liturgy. Arranged by the Right Rev. Bishop Onderdonk, of Pennsylvania.

Devotions for the Family and Closet, from the Manual of a Country Clergyman.

Cotteral's Family Prayers, composed principally in expressions taken from the holy Scriptures, and from the established services of the Church of England.

Jay's Morning and Evening Exercises for every day in the year.

Sacra Privata: the Private Meditations and Prayers of the Right Rev. Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. Accommodated to general use.

The Christian Altar, or Offices of Devotion for the use of Persons receiving the Lord's Supper, together with a Treatise relating to that Sacrament, and Directions for the Communicant's daily walk with God. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

The Communicant's Companion, containing Prayers and Meditations for use at the Administration of the Holy Communion, with Directions to the Communicant, and the Communion Office, according to the order of the Protestant Episcopal Church in the United States.

A Companion for the Altar; or Week's Preparation for the Holy Communion: consisting of a short explanation of the Lord's Supper, and Meditations and Prayer proper to be read before and after receiving the Holy Communion, according to the form prescribed by the Protestant Episcopal Church in the United States. By John Henry Hobart, D. D., late Bishop of the Diocese of New-York.

Also, a general assortment of the Book of Common Prayer, of every size, and in a great variety of binding.

Floyd Smith, *Agent.*

CANONS OF THE GENERAL CONVENTION.

The Canons of the General Convention, as adopted by that body at its session of 1832, for sale at the Protestant Episcopal Press, 46 Lumber-street.

JUST RECEIVED,

From the publishers, a fresh supply of

The Primitive Creed Examined and Explained,—

The Primitive Church compared with the Protestant Episcopal Church of the present day,—

Christianity Vindicated in seven discourses on the External Evidences of the New Testament, with a concluding Dissertation. By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

Also, The Spirit of Hebrew Poetry, by J. G. Herder. Translated by James Marsh.

PASTOR'S TESTIMONY.

Just received and for sale at the *Protestant Episcopal Press*, the second edition of the Pastor's Testimony; by the Rev. John A. Clark, Rector of Grace Church, Providence, Rhode-Island; author of the M'Ellen Family, &c.

The second is got up in a style much superior to the first edition of the above work, and can be sold at a less price.

THE PROTESTANT EPISCOPAL COLLEGIATE SCHOOL,

Will re-open on Monday the 31st of August, under the superintendence and direction of the Rev. J. L. Harrison, where youth may be instructed in all the branches of a liberal education.

The science of Book-keeping taught on the most approved principles to those who wish to become practical accountants, with a view to devote themselves to commercial pursuits. The French, Latin, Greek and Hebrew Languages to those who intend to enter upon a collegiate course of instruction. Young men wishing to prepare for the ministry of the Protestant Episcopal Church, may receive a Classical or Theological education free of expense, on application to the Principal at the Collegiate School, corner of Varick and Canal streets.

New-York, August, 1835. 232—4w.

SELECT SCHOOL.

Cornelius H. Edgar's *Select Classical and English School*, 45 Lispenard-street, will re-commence on Monday, August 31st. The number of pupils is limited to *twenty*. Instruction is given in the French Language and in Penmanship by teachers of acknowledged competency.

He refers by permission to Rev. Dr. Mathews, Rev. J. F. Schroeder, and to the following who are among his present patrons: David Banks, Esq., Isaac A. Johnson, Esq., E. Benson, Esq., Mr. A. P. Halsey, Mr. Cornelius Baker, Mr. M. B. Edgar. 3t

TEACHER WANTED.

A Gentleman qualified to teach the Languages, may hear of an eligible situation, in the West, by application at the office of the Churchman. $500 per annum, is offered for the tuition of twenty scholars.

BOARDING AND DAY SCHOOL.

Miss C. Roberts' *Boarding and Day School*, 43 Walker-street, will re-open, after the Summer Vacation, on Thursday, the 10th day of September next. July 29.

FORREST & MULLIGAN'S COLLEGIATE SCHOOL,

45 Warren-street.

The Summer vacation will commence on the 1st of August next, and the School will be re-opened on the 31st, at 115 Franklin-street.

The Principals, in addition to the course of instruction hitherto pursued, have made such arrangements as will enable them, in future, to prepare young gentlemen for the higher classes in any of the Colleges, and to extend to such as may desire it, without entering College, a more enlarged course of instruction in English, the Classics, and Mathematics, than is generally afforded in schools.

The following gentlemen are engaged as instructers in the different departments—

Professor Mulligan, Latin and Greek Languages.
" Ernenputsch, Latin, Greek and German.
" Parmentier, French Language.
" Velasquez, Spanish do.
" Adrain, Mathematics.
William Forrest, Mathematics, Geography, History, &c.
William McGuckin, Mental Arithmetic, &c.
William Edwards, Book-keeping.
Goold Brown, English Grammar.
Charles M. Ingersoll, Rhetoric, &c.
John M. Holley, Geography, History, &c. &c.
Joseph Barber, Reading and Elocution.
William Jones, Writing.
John W. Martin, Drawing.

The Preparatory Department, designed for boys between six and eight, is continued under the instruction of Mr. E. W. Morse.

Circulars, containing terms, &c. will be left at the Bookstores of Leavitt, Lord & Co., Broadway, and Mr. R. Carter's corner of Canal and Laurens streets.

CHURCH ORGANS.

Henry Erben, *Church and Chamber Organ Builder*, No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

Ninth Annual Report of the Executive Committee of the Board of Managers.

The Executive Committee, in submitting their Ninth Annual Report to the Board of Managers of the General Protestant Episcopal Sunday School Union, will not withhold the expression of their gratitude to Almighty God for the comparatively very prosperous condition in which they are enabled to state the Society may now be found. Their last report, it will probably be recollected, was in the language of despondency and complaint. It had grieved them to perceive how little interest seemed to have been taken by the Church at large, in the confessedly important institution of which they have the charge.

The accounts of the Treasurer showed there was still a heavy debt resting upon the Society. The amount of money realized from the sale of books had advanced but little beyond what had been received during the preceding year, though there had been a very considerable accession to the works published by the Union during that period. They saw with much regret that even our auxiliaries had very generally failed even to notice the parent Society by forwarding reports of their respective schools. The receipts into the treasury from donations, had also been quite limited. They could not, therefore, but be fearful they were not to be sustained in the additional responsibilities they had assumed: and they had no desire to conceal their feelings from the Board of Managers, or from the Church at large. If the depository was to be closed—if the institution was not to be perpetuated—they determined it should not be because no warning had been given of the necessity of renewed and greater efforts, and of a more general and hearty co-operation on the part of the friends of the Church.

But they can now announce to the Board that their fears have been removed. They think the belief is fully warranted, not only that the cause of Sunday schools, but the cause of the General Protestant Episcopal Sunday School Union, is held in such estimation by our Church, that it will not henceforth be suffered to languish—that concern will be felt for its prosperity—that friends will be raised up to succor it in every time of need.

This belief is founded upon the favor that has been extended to it during the year that has this day closed: some of the evidences that this is the fact will now be furnished.

The number of

AUXILIARIES

that transmitted to the Society reports of the state of their schools, during the preceding year, was but *one* full and *two* partial reports from diocesan societies, and *twenty-two* from separate schools; the returns made during the past year are from *five* diocesan and *sixty-five* other auxiliaries.

But while the Committee are much gratified at this increased number of reports, and of the proof thus afforded of returning attachment to the Union, they must be permitted respectfully to state that even these are very few indeed in comparison with the number, which, by one of the articles of the constitution, they had a right to expect. They hope the other diocesan unions have not become extinct, but that they will be heard from previously to the Triennial Meeting to be held at the time of the meeting of the General Convention in August. The same observation they would extend to all the other auxiliaries from which reports have not already been received. While upon this part of their report, the Committee would respectfully address themselves to the conductors of schools not yet auxiliary to the General Union, and inquire whether they cannot consistently unite with us?

The question has been often asked, What advantage would accrue to schools from this act? Without dwelling on the fact that thus they would be entitled to purchase books at *twenty-five* per cent. discount from the catalogue prices, they would reply, by inquiring whether love of order and beauty, a desire to be a city at unity in itself, Christian courtesy and principle, to say nothing of a becoming regard to the institutions recommended by the Church at large, might not seem to furnish motives and considerations sufficiently strong to prompt to a universal compliance with the measure. Besides, it should be remembered that, in accordance with the second article of the constitution, the clergymen and superintendents of all auxiliary schools are members of the *Society*, and as such have a voice in its deliberations, and the election of its officers. The names of the new auxiliaries to the Society, amounting to eighteen, are given in the appendix to this report, and also a tabular view of the state of all the schools from which reports have been received.

The Committee would next request attention to the

NEW PUBLICATIONS

of the Society. It is with unfeigned pleasure they can state there has been in this department a large increase over the amount embraced in their last report. The whole number adopted during that year was *twenty-five*, of which twenty-one were books for the library. The number this year is *thirty-seven*, of which *thirty-five* are for the library. Of these, thirty have already been printed, and the others are ready for the press. The names of all the *new* publications published or adopted by the Committee the past year will appear in the Appendix.

The whole number of the publications of the Society for libraries, *since its organization*, is as follows: *twenty-six* of the 32mo. size, forming *four* volumes of 140 pages each, and distinguished on our catalogue as Series VII. It having been ascertained that there were objections to works in this form, (32mo.,) it was long since determined to issue no more of that class, but to adopt the 18mo. as the uniform size of our library books. Of the *latter*, the Society are now prepared to furnish *one hundred and one* separate works, have *ten* more ready for the printer, and will continue to add to the number as fast as means may be put into their hands to enable them to proceed.

The publications of this class (18mo.) are neatly bound in a uniform style, and labelled, "Episcopal Sunday School Library." These form a set amounting to *forty-six* volumes.* If to these be added the *four* volumes of the 32mo. size, *six* of the Children's Magazine, and *four* of the Family Visiter, (old series,) it will be seen that the Society can now furnish bound volumes of *our own publications*, amounting to sixty volumes: or if it be preferred to have the works separately, and not done up as a library set, an assortment of *one hundred and thirty-five* different works may obtained at the depository.

In addition, however, to these publications by the Society, the Committee wish it may be remembered there can also be had at the depository bound volumes of other works, which, though not *published* by the Union, have, nevertheless, been approved as not unsuitable for the libraries of our Sunday schools. Of these the number is *one hundred and twenty;* to this also additions are constantly made. Still it must not be forgotten that though the number of bound volumes that may now be procured at the depository be large, amounting to upward of *two hundred*, these would be sufficient for a school of that number of scholars for not more than two years, allowing all the scholars, what they will not easily be satisfied without, a new book each Lord's day. We have many schools with members exceeding this number, and who have been using our books ever since the formation of the Society, and from whom there is a constant demand for new books; and new books they will have. If we cannot supply them, they will seek for them elsewhere. The Committee beg that this fact may not be lost sight of by the friends of the Church. They conceive that the depository cannot be said to be any thing like fairly or adequately stocked with books till it shall have upon its shelves at least *five hundred volumes*. To this object then—the increase of library books—they wish especial attention to be directed, and earnestly solicit contributions, to the end that it may be accomplished.

* This includes three volumes just ready to go to the binder.

They would here make particular mention of the kindness of several persons in furnishing *original works* for this department. To one lady they are indebted for *three* manuscript works, two of which have already been published, and the third, it is presumed, soon will be. The Committee hope for a continuance of such favors from the individuals who have already thus placed them under obligation, and beg leave to recommend to others, examples so beneficial to the Union.

The Committee are happy in being able to state that the

CHILDREN'S MAGAZINE

continues to be, wherever it is known, a universal favorite. This is fully evidenced from the increased patronage extended to it. The number now issued is 7,500 each month, being more by 1000 than were published last year. But when the acknowledged excellence of that work, and the very, very small price which is demanded for it are considered, why, the Committee would inquire, ought its subscription list to be limited to its present number? Surely there can be very few families where there are children, that cannot take at least one copy. Surely every child that can, or whose parents can afford to pay twenty-five cents a year, ought to be allowed to have a copy.

In their Eighth Annual Report, the Committee announced their intention of issuing another periodical, to be devoted to Sunday school purposes and family reading. It is a source of much satisfaction to them to be able to state that the design has since been carried into effect. The first number of the

SUNDAY SCHOOL VISITER

made its appearance in January last, and has thus far experienced a most cordial welcome from the public. Testimony to its fitness for the purposes for which it was established has been received from numerous and highly respectable sources. There has already been an accession to its list of subscribers of upward of *five hundred* since it was commenced. The present number of subscribers is 1530. It having been necessary to *reprint* the first five numbers of this work, the Society has consequently been subjected to much additional expense. If, then, the work is to be sustained, not only must the support now given to it not be withheld, but its friends must exert themselves to extend its circulation. The Committee are well satisfied there is no periodical of a similar nature, containing the same amount of reading matter, published any where in our country at so low a rate. In soliciting for it the general support of the Church, the Committee are aware its claims to such support should be well founded. They, therefore, refer to the Appendix for a more full expression of opinion respecting its character. The whole number of publications issued by the Union during the past year is about 200,000.

In consequence of the resolutions of the Board of Managers adopted at the last annual meeting, the Executive Committee published the resolutions passed by the Board offering premiums for the best set of Bible questions upon certain portions of the sacred volume; but not having received any communication from the Committee appointed to prepare instructions, and make a selection from the manuscripts sent in, this Committee have not been able to carry into full effect the wishes of the Board in the publication of such questions. The Committee feel it to be their duty to add that the demand at the depository for the expected Bible questions has been great.

(To be continued.)

From the Southern Churchman.

Car à côté du progrès se rencontre l'esprit de bouleversement à côté de la liberté, la licence et le mépris des régles; à côté de l'égalité, la haine de toute dépendance et la résistance au pouvior; à côté du libre examen, l'éternelle agitation des esprits et le choc des opinions les plue contraires.
Les Maux, et les Besoins de notre Epoche. Par. A Vermeil.

By the side of improvement is found the spirit of destruction; by the side of liberty, licentiousness and the contempt of law; by the side of equality, the hatred to all dependence, and resistance to power. By the side of free inquiry, a perpetual commotion of mind, and the conflict of the most contrary opinions.

Such is the description given of the present state of France by a late French writer. It might rather be called a description of the state of the Christian world. We say the Christian world; for it is Christianity which has excited the mind of man, and started him into the field of general inquiry, and put him on the stretch for attaining absolute perfection in every species of knowledge; though not to her is owing the abuse which he has made of his powers. Christianity would lead men into all truth. It is because he would lean upon himself, and neglect the revelation of his God, that he has fallen into the errors and propagated the awful mischiefs of infidelity. So did not, however, Bacon, Newton, and Locke, and other master minds. The deplorable fact appears to be that the literature of France—the stage—the philosophy—the science—the tone of society are for the most part unchristian, if not antichristian. This some of her statesmen have seen and felt. Casimir Perier saw it, when upon his death-bed he said, "*France must have religion.*" And such was the opinion of Victor Cousin, the Minister of Public Instruction, when upon his return from Germany, whither he had been sent to examine the state of public education, he said to his government, that no system of education would do which was not founded upon the Bible.

Man will ever be the victim of restless wanderings and unsatisfied desires; and nations ever be agitated by turbulent and conflicting elements of volcanic passion, and exposed to wants, for ever craving but for ever unappeasable, till reasonable and fervent Christianity is established and enthroned in the fulness of public and individual sovereignty.

I need not advert to England as another country where the principles of the text are strikingly manifested. We have not time. We wish to come nearer home.

The "spirit of the age," as it is termed, which has so long agitated France, and is now so violently at work in England, to the destruction it is to be feared of the English individual and national character, is rife here, and rife too, without those needful checks and influences which are as yet spared to them. Need we speak of those lawless combinations of men called mobs, which are breaking out in every part of our land? They are but the momentary eruptions of those fires which are burning at the very centre of our system itself. These are but signs of what is within. The *principle* is to be found pervading all classes of society.

This principle is a lawless insubordination—an agrarian spirit—a tendency to equality, which acknowledges no wholesome restraint from the law, and looks with envy and jealousy at the possessions of its neighbor. Hence that restless passion for wealth. For this being tangible, seems almost the embodied spirit of distinction. We have professedly no rank, but it is not the less powerfully operating among us: and from peculiar circumstances, perhaps, more eagerly sought after than where it is hereditary.

Hence, too, that tyranny of opinion, which leaves to no man the freedom of his own thoughts—that prying spirit which mouses him out in his most secret retirements—and that meddling disposition which fetters all his acts. Hence that attack upon existing institutions—that disregard for every thing ancient and venerable.

This agrarian spirit is not only unhallowed, but contains within itself the elements of misery and infidelity. We are accustomed to speak of the infidelity of France as the *cause* of her revolution. But it was only an effect of that liberty and equality which they worshipped—

"La liberte, l'egalite
Viola qu'ils sont vos dieux,"

was a part of the revolutionary song. Subordination to law is taught us impressively by God. "Its seat is his bosom; its voice the harmony of the universe." We cannot move without being under its controlling influence in some tangible form. Elastic as the atmosphere we breathe; like that, also, it embraces us on every side. Witness the relation of parent and child—of teacher and pupil—of ruler and subject—of master and servant. And we are told of the cherubim and seraphim—of angel and archangel—of principalities and powers, in heavenly places. There must be different ranks and classes.—God has so ordered. And every attempt to thwart his purposes must meet with signal defeat. He would have man to be contented, and to serve him without envy and without repining, in that condition in life in which he has seen fit to place us.

Law, to be reverenced, must be bodied forth in its ministers. There is a craving in man for something which he may embrace by his senses. And hence man, not being able to comprehend the spirituality of God, has fallen down to images of wood and of stone. And God, to supply this unappeasable want of our nature, has sent his own Son to exhibit the conduct and character of Deity in a human form.

The want of those established hereditary orders which prevail in Europe, make us more exposed to this agrarian spirit than there. For man is moulded by external circumstances. His character is formed by the associations around him. There is in them a subtle pervading spirit which forms his own.

This levelling principle contains within itself the elements of anarchy, infidelity, and social unhappiness. Without the spirit of subordination there is no liberty—without the restraints of order no freedom. That people alone are happy whose God is the Lord, and who bow in humble submission at the cross of Christ. May the lesson be learnt before it is too late to be useful. We do not know how better to conclude this article, than by an extract from the "Virginian:"

'The Alexandria Gazette of Saturday remarks, that "in 'holding the mirror up to nature,' it has scarcely any thing to exhibit, but a record of vice, and crime, and misfortune!" Such, to a great extent, is the case with our paper to-day. From every quarter accounts of riots, robberies and murders pour in upon us, and we are compelled to chronicle them as "signs of the times." The accounts which we furnish present a gloomy and melancholy picture; and tend strongly to establish the idea that we live in a government where laws are inoperative, and where the strong arm of violence is paramount.'

From the Church Advocate.

A LETTER OF THE POET COWPER TO A FRIEND IN AFFLICTION.

Olney, August, 1769.

My dear Cousin,—A letter from your brother brought me yesterday the most afflicting intelligence that has reached me these many years. I pray to God to comfort you, and to enable you to sustain this heavy stroke with that resignation to his will, which none but himself can give, and which he gives to none but his own children. How blessed and happy is your lot, my dear friend, beyond the common lot of the greater part of mankind; that you know what it is to draw near to God in prayer, and are acquainted with a throne of grace! You have resources in the infinite love of a Redeemer, which are withheld from millions: and the promises of God, which are yea and amen in Jesus, are sufficient to answer all your necessities, and to sweeten the bitterest cup which your heavenly Father will ever put into your hand. May he now give you liberty to drink at these wells of salvation, till you are filled with consolation and peace in the midst of trouble! He has said, When thou passest through the fire, I will be with thee, and when through the floods, they shall not overflow thee. You have need of such a word as this, and he knows your need of it, and the time of necessity is the time when he will be sure to appear in behalf of those who trust in him. I bear you and yours upon my heart before him night and day, for I never expect to hear of distress which shall call upon me with a louder voice to pray for the sufferer. I know the Lord hears me for myself, vile and sinful as I am, and believe and am sure he will hear me for you also. He is the friend of the widow, and the father of the fatherless, even God in his holy habitation; in all our affliction he is afflicted, and chastens us in mercy. Surely he will sanctify this dispensation to you, do you great and everlasting good by it, make the world appear like dust and vanity in your sight, as it truly is, and open to your view the glories of a better country, where there shall be no more death, neither sorrow nor pain, but God shall wipe away all tears from your eyes for ever. Oh, the comfortable word! "I have chosen thee in the furnace of affliction;" so that our very sorrows are evidences of our calling, and he chastens us because we are his children.

My dear cousin, I commit you to the word of his grace and to the comforts of his Holy Spirit. I grieve with you, I pray you; could I do more, I would; but God must comfort you.

A GOOD ILLUSTRATION.

The following narrative may serve to illustrate the principle on which many of the missionaries in foreign lands have proceeded, in reference to their translation of certain portions of the Scripture into the vernacular tongue: and it may serve also to vindicate those translations from the sneers which are sometimes cast upon them by incompetent judges. At a recent anniversary of the Religious Tract Society, held at Exeter Hall, in London, the Rev. Mr. Grimshawe stated, that a few years ago he met with Mr. Colemister, a Moravian missionary, who had labored among the Esquimaux for thirty-four years, and had first translated the four Gospels into the Esquimaux language. Among a variety of interesting questions proposed by Mr. G., he thought that he would question him upon a point of some curiosity and difficulty. Knowing how imperfect barbarous languages are, and how inadequate to express abstract ideas, Mr. G. requested him to state how he translated the word "Saviour" in the Gospel. Mr. Colemeister observed, "Your question is remarkable, and perhaps the answer may be so too. It is true the Esquimaux have no word to express the Saviour, and I could never discover that they had any correct idea of such a friend. But I said to them, 'Does it not happen sometimes, when you are out fishing, that a storm arises, and some of you are lost and some saved?' They said, 'O yes, very often.' 'But it also happens that you are in the water, and owe your safety to some brother or friend that stretches out his hand to help you?' 'Very frequently.' 'Then what do you call that friend?' They gave me in answer a word of their language, and I immediately wrote it against the term Saviour in Holy Writ, and ever afterward it was intelligible to them." Mr. G. added that he was so struck with this relation that he requested Mr. Colemeister to point him out in the translation the word in question, and that he could not help kissing it and praying over it.

From the Missionary.

PUBLIC CATECHIZING.

As an evidence of the lively interest which is felt in the system of catechetical instruction, lately introduced by Bishop Doane into the Diocese of New-Jersey, we have his permission to insert the following letter from an intelligent layman, a member of the late Convention, and zealously engaged in the promotion of the best things. May the number of such be multiplied! We know of nothing, with God's blessing, more likely to realize the wish, than the steady prosecution of the catechism, as urged by the Bishop on his clergy.

"Rt. Rev. and Dear Sir,—In the course of my reading I lately met with the following remarks, which I have presumed would not be unacceptable, as favoring the views you have taken upon a subject which is becoming again, as it was of old, an interesting exercise of the Church.

With great respect, I am, dear Sir,
Your obedient servant and friend, —— ——

'Though evening service varieth not much from that of morning, yet doth it afford something which obligeth our consideration; for (what is too much forgot) I must remind you that there is an evening service before evening prayer. *The curate of every parish, or some other at his appointment, shall diligently upon Sundays and holy days, half an hour before evening prayer, openly in the church instruct and examine so many children of his parish sent unto him as the time will serve, and as he shall think convenient, in some part of the Catechism.* The same rule is observed by the Belgic Church, and so did the Palatine Divines advise at the Synod at Dort, that it should be an afternoon exercise, with this positive resolution, *non dubitamus, cur tot hæreses et nova dogmata locum passim inveniant causam vel maximam esse catechizationis neglectum.* We are confident that the neglect of catechizing is the main cause of so many *heresies* and novel *doctrines* which infest the Church. I wish they of the Presbyterian inclination would more listen to these their friends; and, if not for conformity, yet for Christianity's sake, not suffer preaching so totally to usurp and justle out this most necessary office.—*L'Estrange on the Alliance of Divine Offices.*'

"A late popular writer, in his 'Portrait of an English Bishop of the Sixteenth Century,' writes thus:

'One distinguishing excellency which marked the era of the sixteenth century, and which we find more or less was in the daily observance both of the higher and inferior departments of the clergy, was the catechizing the people on the great and leading parts of divinity. This was a period eminently blessed for the instruction imparted by this means among all ranks and orders. Indeed it appears from the history of those times, that few families, if any, but were brought up in it. A historian of undoubted veracity, in his account of one of the bishops, remarks, that in catechizing, which the bishop set up in his own family, he found it, as he declared, to be made a profitable way for the instruction of the people, and that none were more sound and confirmed Christians than those who had been thus taught. So very earnest was this great man in the recommendation of it through his diocese, that he drew up a form, by way of helping the younger students in divinity, and affectionately entreated them to accept of it, as a token of love for them and their flock.'"

We take this occasion to say, that there will soon be issued at the Missionary Press a contribution to "Pastoral Theology," which, besides other auxiliaries to the faithful discharge of "the office and work of the ministry," will contain several important testimonies to the value of public catechizing.

CHURCH AT BORDENTOWN.

On Wednesday, July 22, a meeting of the Protestant Episcopal congregation, which had lately been organized at Bordentown, was held at the house of J. L. McKnight, Esq., for the purpose of taking the necessary measures for incorporation. The following title was selected as the corporate name by which this new church should be hereafter known:—"The Rector, Wardens and Vestry of Christ Church, Bordentown;" and the following gentlemen were elected to serve as Wardens and Vestrymen—*Wardens*, John Mott, Capt. E. R. McCall; *Vestrymen*, Joseph Vandegrift, John L. McKnight, Adam Ashburner, William W. Norcross, William Pearson, William Corp, Samuel S. Bunting.

A spacious room in the Academy, which has been furnished with suitable accommodations for the convenience of worshippers, forms the present chapel; but there is strong reason to hope that the use of this room may, ere long, be superseded by the erection of a church. The writer is happy in being able to state, that since the laudable enterprise of planting the banners of the Church at this important station has been entered upon, its friends have been steadily increasing, both in number and in confidence. The congregation appears to receive some new accession every succeeding Lord's day; and, what is still more encouraging, the devout attention which is constantly manifested, gives good reason to hope that of these many will be not only "hearers of the word, but doers also."

The increase in numbers would doubtless be yet more rapid, and ultimate success yet more certain, could this incipient church enjoy the entire services of a clergyman. The Rev. Mr. Arnold appropriates as much time to this object as is consistent with a due attention to his scholastic duties; a neglect of which, under existing circumstances, would be an act not only of present injustice to individuals, but of ultimate detriment to the church itself. Yet, many things are necessarily left undone, the performance of which would, under God, greatly promote the cause in hand.

We shall, however, press forward, with humble confidence that He, "without whom nothing is strong, nothing is holy," will so "increase" amongst us the power of his word, and so "multiply" the number of its hearers and doers, that we may soon be enabled, with some pecuniary aid from our brethren in the cities, both to erect a temple to the worship of Jehovah, and to secure the entire services of a clergyman from among the apostolic ministry.

Notwithstanding the encouraging prospects thus developed, this little church has not yet become strong enough to stand alone. It yet leans for support upon the school, itself also an infant; and will, in all human probability, be some time chiefly dependent on the principal of this establishment.

In order that the supply thus needed may be constant and effective, it is the intention of the Rev. Mr. Arnold, as soon as the number of pupils may justify such a measure, to engage the services of a young minister, as an assistant in both departments. Will not the friends of the Church, and especially in New-Jersey, by patronizing the school, lend their aid to promote this desirable arrangement?—*The Missionary.*

ADVICE TO STUDENTS IN COLLEGES AND ACADEMIES.

My first advice is, that you should beware of the device Satan too successfully practises against novices in religion. When he perceives they are no longer to be kept asleep in profaneness or formality—no longer to be deluded with the pleasure of gross sin, or the love of fame or wealth; when he sees they are determined to come out from the world and be separate, he alters his method of seeking to destroy them. 'Be more separate,' he suggests; 'distinguish yourself; *immediately* assume the preacher's office; neglect the peculiar duties of your age and station, and intrude into what does by no means yet belong to you; force your sentiments upon others; and consider yourself as destined, even in your youth, (without experience, without knowledge, observe,) to be a reformer, authorized to despise your elders, to be impatient of submission, to be heady, high-minded; and then, to complete the whole, abuse learning, and be confident you have an impulse from heaven, and a Divine call to justify all you do!' Thus I have seen religious young men perverted, and made insufferably disagreeable by those false ideas of religion, and a stumbling-block in the way of others; they themselves seldom recovered from their forward, proud spirit. Under the influence of this proud spirit, they are always overdoing, and are noted for needless, nay absurd singularities. They will even court persecution, and then swell with the idea that they are treated for Christ's sake as the prophets and martyrs were of old. Take knowledge, therefore, of the important boundary between separation from the world and this self-sufficient excess in things which our God does not require.

Mr. Venn to his Son when at College.

CLERICAL INFLUENCE.

Multitudes have often inquired complainingly how ecclesiastics should have had such influence in the world. An ingenious author somewhere gives a very pertinent answer, in reference to the celebrated declaration of Archimedes, that if he had a place to stand upon, he could easily move the world. Christian preachers take their stand upon the world to come, and it is not wonderful therefore that they should easily move the present.—*Church Advocate.*

Oh! for the high blessing of a tender conscience, such as shrinks from the approach, and abstains from all appearance of evil—not venturing to tamper with any self-pleasing way, but hating it, as false, defiling, destructive. I have marked the apple of my eye, that tenderest particle of our frame, that it is not only offended by a blow or a wound, but that, if so much as an atom of dust find entrance, it would smart until I had wept it out. Now may such be my conscience—sensitive of the slightest touch of sin,—not only fearful of resisting, rebelling, or "quenching of the Spirit," but grieving for every thought of sin that grieves the blessed Comforter, that tender Friend!—*Ibid.*

We must have both the inward and the outward sign of grace. The inward sign is a heart disposed in all things to obey God's blessed will. The outward signs are acts of cheerful obedience, conformable to that disposition. Both these signs must invariably concur. When we have the evidence of our own spirits that we do indeed love the law of God; and when we have the evidence of the Holy Spirit working in us, by obedience: when we both love and obey the commands of God, and feel our hearts continually drawn toward Him as to a loving father, we cannot want any thing further to assure us that we are the children of God.—*Rev. Robert Anderson.*

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